

# The Advent Herald.

"Behold, I come quickly."

"Occupy till I come."

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[For Terms, &c., see Fourth Page.]

## Communications.

### WORK TOGETHER.

We take great pleasure in introducing to the readers of the Advent Herald our poetic correspondent, Sister Lucie N. Chamberlain, a cousin of the lamented Helen M. Johnson. From the specimens she has given us, we have good hope that a double portion of her departed relative's spirit of poetry rests upon her. We hope often to receive the contributions of her pen. Perhaps we should in this place also say, that "Life Pictures from the Great Biography" are her productions. The following lines have already appeared in the Stansfield Journal, but we deem them worthy a reproduction in our columns.

"All things work together for good to those that love God."

What though dark shadows gather all around us,  
And hide the noonday brightness from our sight;  
What though oppression with her chain hath bound us,  
And robbed life's early morn in garb of night;  
Yet still we know that He who reigns in heaven,  
Is easing for His erring children still;  
And though the footstep of our path be riven,  
We know "our Father" doeth all things well.

Though waves of sorrow round our life-back swell,  
Threaten to whelm us 'neath the rushing tide,  
Though from life's fountain, bitter streams are welling,  
And dangers threaten on either side,  
Yet precious to our hearts the gracious promise,  
"Though sorrows o'er our pathway darkly brood,  
Whatever ill and trials here befall us,  
"All things shall work together for our good."

The friends we cherish most may forsake us,  
Our fondest visions all may fade away,  
And slanders with her poisoned darts o'erstrike us,  
Temptations seek to lure our feet astray;  
Yet sweet the promise of the best Redeemer,  
That we are objects of His tenderest care;  
Ah, sweet to know that all His willing people  
Shall never be tempted more than they can bear.

Then welcome grief, and pain, and care, and trial,  
They strewed the path our gracious Saviour trod;  
Welcome a life of bitter self-denial,  
If they but bring nearer to our God.  
His loving voice shall chide away our sorrow,  
His gentle hand shall wipe our every tear;  
Softly He whispers of a glad to-morrow,  
Soothing each pain with love's cheer.

Nearer to Thee, dear Saviour, draw me nearer,  
And let me lean my head upon Thy breast,  
And let me hear Thy soft and loving whisper,  
Bidding me rest and find eternal rest.  
Let me feel Thy untireless arms enfold me,  
And let Thy Holy Spirit o'er me brood,  
Let me but feel the constant bliss assurance  
That all things work together for my good.

Then I can smile, whatever may betide me,  
Then I can smile, though all the world may frown;  
Then I can smile if Thou art still beside me,  
If Thou my comfort and my joy wilt crown.  
Then I can smile, even though the world's reeking,  
And death's dark spirit o'er my spirit broods,  
My soul upon Thy precious promise feeding,  
"All things shall work for my eternal good."  
Magog, C. E. L. N. C.

[Original.]

### DEFENSE IN FAVOR OF THE AUTHENTICITY OF THE BIBLE.

In my first and second articles on the authenticity and divinity of the Bible, I fully sustained the position I took in its defense against the open, above-board, and avowed infidelity of free-thinkers, a conglomeration of Atheists, Deists, Universalists, Spiritualists, Mormons, &c., &c., too numerous to insert. And inasmuch as I have been aided by divine grace and wisdom from on High to prove so conclusively that the Bible is the infallible Word of God in two previous articles, I deem it most perfectly useless to adduce one single argument more; and consequently I shall in my present article, give attention to the enterprise which seeks the overthrow of the Bible and Christianity, of which the adorable Jesus and His inspired apostles prophesied, eighteen hundred years ago, as an event which was very specially to characterize the "perilous times of the last days," as Paul most graphically predicts in the third of second Timothy, 1, 2, 3, 4, 5 verses.

The reader will not, I presume, esteem it uncharitable in the writer should he speak of modern infidels, sorcerers, and the blasphemers, fanatics and hypocrites, as Jesus and the apostles did of the different grades and castes of "ungodly men, who turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4th verse) and their day and generation, Jesus being the "all wise God." Isaiah 9: 6. "For unto us a child is born, unto us a son is given; and the government

shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.)

I said, that Jesus being the all wise God (and proved the fact,) was most perfectly able to adapt His addresses to the peculiar character, disposition, and moral condition of those addressed, whether in a collective or individual capacity. Jesus knew all, about all men, of every man, without the necessity of first becoming personally acquainted with them, or learn to know them by reputation, and for this reason, He could precisely direct His language to the most deeply seated iniquity of the human heart, before such iniquity manifests itself in outward action. But with His inspired apostles, it was quite otherwise; they must have some knowledge of men's moral sentiments, either by reputation or personal familiarity, before they could direct their rebukes against their black-hearted infidelity and base hypocrisy. So it is with us now. We must have some correct knowledge of men's God-dishonoring theories and their pernicious practices, before we expose them to their own, or to the public view, and when this exposure of them is made after God's ordering, it may not be esteemed uncharitable in those who Scripturally engage in the work of defending truth, and exposing hypocritical, fanatical and infidel lying, and error, so common an abomination in these "last days."

First, then, to begin with, I shall direct attention to a species of deceivers in the days of our blessed Lord's sojourn on earth, which came to the people in "sheep's clothing, but inwardly they were ravaging wolves." Matt. 7: 15. It was our divine Saviour's custom to represent ungodly men by animals, &c., of like nature and disposition. In the case just cited, we have men of most violent blood-thirstiness set forth, against whom the disciples were very impressively cautioned, and the more so, because of their lamblike outside, which so completely obscured the wolfish principle, that men could hardly suspect that the devil was transformed into an angel of light," (2 Cor. 11: 14, 15) in the cases of these men.

Again: Our most blessed Lord was once wondered at by a certain man with whom he dined, that he did not first wash his hands before dinner. The Saviour perceiving this thought in the Pharisee's heart, addressed him in the most appropriate manner: "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of raving and wickedness. Ye fools, did not heathen make that which is within also, make that which is within also?" On another occasion our divine "Lord and Master" (John 13: 13, 14) addressed a collective body of the same class of men thus: "O generation of vipers, how can ye, being evil, speak good things, for out of the abundance of the heart, the mouth speaketh." Matt. 12: 34: "I say unto you, every idle word that men shall speak, they shall give an account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Verses 36, 37.

Again, the same class is addressed after this manner, seven times in one short address. "Wo unto you scribes and Pharisees, hypocrites." And thus in the same address: "Ye fools, and blind—ye blind guides—thou blind Pharisee—ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" See Matt. 23. But with greater severity still, John 8: 44: "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because there is no truth in him. When he speaks a lie, he speaketh of his own: for he is a liar and the father of it." Here now we have Jesus for our example, as well as in all other right things. We have His adaptation of language to the character, conduct, and disposition of ungodly men in private and public address, from calling them fools, blind guides, blind Pharisee, generation of vipers, ravaging wolves and serpents, up to the dreadful character of children of their "father, the devil."

My object in bringing these things forward is to open the way for what I purpose saying about the blasphemous legions of devils incarnate, whose aim is the overthrow of the Bible, and the extermination of truth. The time of religious fastidiousness, false charity, extreme delicacy has come. The people have itching ears, and will not endure sound doctrine, nor will they endure sound rebukes for taking sides, and becoming allied with the devil. They must have "teachers after their own lusts, who turn their ears from the truth, and turn their attention to fables." (2 Tim. 3: 1, 2, 3, 4, 5). Even among those who are called Orthodox and Evangelical churches (should be sects) there are swarms of professors who are much more fearful of offending the devil in the person of last-day error-mongers, than they are fearful of offending God, by letting His eternal truth be trampled under foot all around them. And because there are so many carnal Christians of this unhappy and unsaved grade, I have supposed the possibility, at least, that my defense against the rebel-band of heartless Atheists, skeptics,

and infidels, may fall into such delicate hands and lest they should stumble at my rough-shod movement, I make the saying of Jesus (as above shown) my strong fortification, from behind which I feel fully able to make truth victorious over hell's delusions. But to make things more clear still, I will call up some of the royal defenders of the truth amongst the prophets and the apostles of our blessed and divine Law-Giver, and see with what language they exposed priests, pastors, infidels, and truth-corrupters of all grades in their times.

And first, I will give you the prophet Isaiah's declaration of Zion's watchman, 56: 10: "His watchman is blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yes, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all took to their own way every one for his gain from his quarter." Again: "But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom make ye a wide mouth, and draw out the tongue?" Isa. 57: 3, 4. "For they be all adulterers, an assembly of treacherous men, and they bend their tongue like their bow for lies; but they are not valiant for the truth upon the earth." Jer. 9: 2, 3. But further, Hosea says, "they make the king glad with their wickedness, and the princes with lies. They are all adulterers and imagine mischief against me saith the Lord of Hosts." Hosea 7: 3, 4, 15. "Her princes in the midst thereof are like wolves, ravaging the prey, to shed blood and to destroy souls, to get dishonest gain." "There is a conspiracy of her prophets like a roaring lion, ravaging the prey; her priests have violated my law, and profaned my holy things; her prophets have uttered with untempered mouth, seeing vanity and divining lies." Eek. 22: 25, 26, 27, 28. "Hear this, I pray you, ye heads of the house of Jacob, and the princes of the house of Israel, that abhor judgment and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the God and say, is not the Lord among us?" Mich. 3: 9, 10, 11. But let us hear Paul in his description of the devil's metamorphosed clergy, who went about to pervert the truth of Bible Christianity. Phil. 3: 2: "Beware of dogs, beware of evil workers, beware of the concision." Again, Titus 1: 10, 11, 12: "For there are many unruly and vain talkers, and deceivers, especially they of the circumcision: whose mouth must be stopped; who subvert whole houses, teaching things which they ought not for filthy lucre's sake." Men who were denounced as being "always liars, evil beasts, slow bellies" (verse 12) even by one of the Cretian prophets. "This witness is true, wherefore rebuke them sharply." Here we have what may be reckoned an extreme case. Says Paul to Elymas the sorcerer, who seeking to turn away men from the faith (as modern sorcerers do), "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" God's awful sanction upon this rebuke was immediately made manifest by the loss of the sorcerer's eyesight, Acts 13: 8-10, 11. But let us hear brother Peter's exposition of the case of Simon the sorcerer, who attempted to buy the gift of the Holy Ghost with money. "Thy money perish with thee, thou hast neither part nor lot in this matter. I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Repent therefore of this wickedness, and pray God if perhaps the thought of thy heart may be forgiven thee." Again Peter speaks of the lowest grade of the animal creation, which he finds presented in such men as these, 2d Epistle 2d chapter, 12th verse: "But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not." These were teachers who dealt privily in damnable heresies, whose pernicious ways were followed by many, by reason of whom the way of truth was evil spoken of. These were men who counted it pleasure to riot in the daytime; spots and blemishes, sporting themselves with their own deceivings while they feasted with the people of God; having eyes full of adultery, beguiling unstable souls; of covetous practices, cursed children, who had forsaken the right way and had gone astray, which the apostle compares with the "dog turning to his own vomit again, and to the sow that was washed, to her wallowing in the mire," verse 22. Such as these have been foretold also as characterizing the "last days," and we have them now in abundance all through Christendom. But James seems no less slack on hypocrites than brother Paul and Peter, chapter 4: 4: "Ye adulterers and adulteresses, know ye not the friendship of the world is enmity with God? Whosoever thereof will be a friend of the world is the enemy of God." Jude also gives them the character of filthy dreamers, spots in feasts of charity, clouds without water, trees without fruit, raging waves of the sea, foaming at their own shame, &c.

Thus I have but partially shown how

Jesus, the prophet, and the apostles addressed infidels of all grades in their times, and hereby have left us an example to follow their steps in exposing all grades of infidelity of similar, as well as of different castes in the "last days of perilous times," in the midst of which we are now living without one single doubt on the subject. Now, then, having raised an impregnable fortification with Christ, the prophets, and the apostles, my readers may expect a heavy charge in my next upon Apollyon's troops, who are making so many raids through God's Word, and are committing such outrageous depredations upon the "truth as it is in Jesus." Eph. 4: 21. That no true soldier of Jesus Christ (2 Tim. 2: 3) can help giving manifold resistance by defending the truth of the blessed Word of God, should velvet tongued pulpit orators—sympathizers—fastidious and delicate eared professors, and traitors, become too much shocked with the report of my purposed attack on the blasphemous horde, I would prescribe a cordial for their fears, and that is, to get their souls converted to God.

JOHN HINKLE.  
Mechanicsburg, Cumberland Co., Pa.

[To be continued.]

### A FEW THOUGHTS ON PSA. 2: 8, 9.

BY JONATHAN WHITMAN.

"Ask me and I shall give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession." Psa. 2: 8.

This is the language of the Father to the Son, and he will most assuredly receive the promise, in having not only those nations that are now called heathen, but he is to have the utmost parts of the earth for his inheritance, and for his possession. His people are his inheritance, and in order for this promise to have its fulfillment, there must be a time when the inhabitants of the earth, will be in general, Christians. And we have sufficient evidence that such a time will be. And if there is such a time, it must be brought about either by the conversion of the nations, or in cutting off the wicked and removing them from the earth; so that a righteous people can be raised up for his inheritance. And as I see no evidence that the nations are to be converted as the means of bringing in the millennial reign, I think it will be in raising up a remnant of the people of God after the wicked are cut off, and the land cleansed from its wickedness; for it will be cleansed till the wickedness of the wicked has come to an end. (Psa. 7: 9.) And when Christ shall have the uttermost parts of the earth for his possession, he shall have dominion from sea to sea, and from the river unto the ends of the earth—see Psa. 72: 8. In both of these passages the Father evidently means this earth in its present form, while the people are living on it in natural bodies as they do now. But I do not suppose that Christ will have the heathen for his inheritance while the devil goes about as a roaring lion seeking whom he may devour. But Christ will bruise his head and bind him and shut him up, so that he will have no power to deceive the nations during the millennial reign. And then the kingdoms of this world will have become the kingdoms of our Lord, and of His Christ; and he takes to himself his great power, and reigns. (See Rev. 11th chap.) And now, how could this take place if Christ should come in his glory, while the nations are in their present state. The kingdoms of this world as they are now, are mostly made up of wicked people, and they could not become the kingdoms of Christ, unless they are converted at his coming.

But this cannot be, for the door of mercy closes before he comes. The kingdoms of this world are earthly kingdoms, and when they become the kingdoms of Christ, they will still be earthly kingdoms; they are now generally wicked; but they will then be mostly Christians; they will then be subjects of Christ's kingdom. And then we shall have Christian rulers, and Christian subjects. The time will then come when the saints take the kingdom (earthly kingdom) and possess it. "For the kingdom, dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most high, whose kingdom is an everlasting kingdom, and all dominions (or rulers) shall serve and obey him." (See Dan. 17th chap.) So it will be when Christ has the heathen for his inheritance and the uttermost parts of the earth for his possession. But before he receives the fulfillment of this promise he has a work to do, which we shall presently notice; but I shall first notice a few passages that refer to the millennium, and which clearly prove that it will be on this earth. Isa. 11: 6-9: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatted together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." This

evidently refers to a time when the knowledge of the Lord as revealed in the Bible will be known in every part of this earth; no vacant places still in the dark; for the entire earth will be lighted with the glorious Gospel of Christ, which brings life and immortality to light. And if the animals are thus literally to dwell together, it must be on this earth, for we have no evidence that they will have an existence in the future state in the new earth. And my opinion is, that they will dwell peaceably together; that the wolf will not hurt the lamb, and they will not hurt mankind as they have done, and also, that our race will dwell together in peace, (the devil having been bound), and though there may be some with unrenowned hearts, they will be under such restraint, that they will hurt no one; and neither men nor animals will hurt or destroy in all the earth.

And we have also before us, Isa. 27: 6—"We shall cause them that come of Jacob to take root; Israel shall blossom and bud and fill the face of the world with fruit. "This is so plain, I shall say but little. If Israel blossoms and buds in this world, (and there will be no such in the world to come) it must be this world that the face of it is filled with the fruit of the holy seed. Some have enquired to know where we find it taught in the Bible that there will be a time when the people of God will be so increased as to fill the world, so that the people will be mostly Christians. Here we find it taught, and also in other places, and will notice one in the 2d chapter of Daniel. After Daniel had spoken of the great image that represented four kingdoms, and the stone that was cut out without hands, and of its breaking these kingdoms in pieces, he says, (vs. 35.) "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth." Or (as in the other,) filled the face of the world with fruit. This must represent the Israel, or church of God; and of its commencing small and increasing till it becomes great. And from this we also learn, that the nations are not converted before these four kingdoms are broken to pieces together and known no more. Not that this is the end of all human governments, (as some do believe), but the end of all such governments; of all that are aristocratic, or monarchical. For the time will then come that the saints will take the kingdom and possess it. And then we may expect to have a government based strictly on Bible principles, with Christian rulers, and the subjects of it generally Christians. And Christians will then experience that which is written Psa. 72: 6: "In his days (the days of the Messiah, or Gospel days) shall the righteous flourish, and have abundance of peace so long as the moon endureth, or to the end of the world. Also, Psa. 37: 3-11: "For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou, shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in abundance of peace." And so it will be when Christ has the heathen for his inheritance, and the utmost parts of the earth for his possession." And there seems to be good reasons why the righteous flourish and delight themselves in the abundance of peace; for it will be a general time of peace in all the nations. It will be after the Lord has made wars to cease unto the ends of the earth. And after the Lord had declared this fact, he says: "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." As it is this earth that wars have existed in and still do so; it will be this earth that wars will be made to cease in; and it will be this earth that God will be exalted in. And we should "Be still, and know that he is God;" and that he has a right to do what he has declared in this 46th psalm. I shall now cite two texts which declare that the whole earth shall be filled with the glory of the Lord. One is in the 14 chapter of Numbers. "The children of Israel sinned, and the Lord said to Moses, I will smite them with pestilence, and will disinherit them, and will make of thee a greater nation and mightier than they. But Moses interceded for them and said: Pardon, O beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now. And the Lord said, I have pardoned according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord."

It seems natural to suppose that it will be the same earth that the Israelites were living on; but not so to suppose that the Lord meant the new earth in the future state, for that would be filled with his glory if he has destroyed all the Israelites and all of our race. The other is in the 73d psalm. It is generally prophetic and very interesting. Here Christ is held forth to our view; and it here says: "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion

also from sea to sea, and from the river unto the ends of the earth, and that men shall be blessed in him; all nations shall call him blessed," and then closes in this exalted strain, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever, and let the whole be filled with his glory. Amen and amen." And so it will be; the whole earth will be filled with the glory of God. And if it shall be proved that this earth will not be the residence of the saints in the future state, the millennium will of course be on this earth. This I shall attempt to prove.

Glen Falls, N. Y., June 7, 1864.

[Original.]

### THE SAME JESUS.

It is cheering to the Christian to consider the character of the Saviour as portrayed by the Evangelists, wherein he is revealed as the God-man—human and yet divine. In all his intercourse with his disciples and the multitudes which thronged him, we find that although he taught them, speaking as never man spake, yet he sympathized with them in all their human wants and sufferings. And this is true of him, not only before his death, but after his resurrection; as in the account given by the "beloved disciple," where Simon Peter, with six other of the disciples, had gone out on the sea of Tiberius fishing. They had toiled all night, and caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. And when he enquired of them if they had any meat, they answered him, no. He then directed them to cast the net on the right side of the ship, and they obeyed him, and enclosed a multitude of fishes. In this manner he revealed himself to them. "And as soon as they were come to land they saw a fire of coals there, and fish laid thereon and bread. Jesus saith unto them, bring of the fish which ye have now caught. Then Peter, who in his eagerness to be with the Lord had left the others to drag the fishes to the shore, went and drew the net to the land." "When this was done Jesus saith unto them, Come and dine. And he cometh and taketh bread and giveth them, and fish likewise."

Although Jesus was risen from the dead, and had therefore no longer a body to hunger and thirst, yet he cares for his disciples and himself, prepares food for them, that they might thereby be refreshed. And in this he shews himself the same Jesus, who was crucified, but is now risen. Previous to this, he had shown himself to them, and to prove to Thomas, who doubted if it were the same Jesus they had seen nailed to the cross, and afterwards laid in the tomb, He said, "handle me and see," that they might be convinced that he was indeed risen. And now they have still further proof that it is the same Jesus, in his love and care for them. But soon after this they are called to part with him, and as they follow him with anxious eyes as he disappears from their sight in the cloud, they are comforted by the assurance of the angels, that "this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Blessed assurance!

And now that he sits at the right hand of the Father, he is the same unchangeable friend, for he maketh intercession for us. And we have not an high priest which cannot be touched with the feeling of our infirmities. For having suffered, being tempted, he is able to succor them that are tempted. But soon he will cease his intercessions and will come again not to suffer and be rejected of men, but as King of kings and Lord of lords; not to die again on the cross, but to gather together his saints to reign with him forever and ever.

Although the contrast is so great, yet it is the same Jesus.

ion also from sea to sea, and from the river unto the ends of the earth, and that men shall be blessed in him; all nations shall call him blessed," and then closes in this exalted strain, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever, and let the whole be filled with his glory. Amen and amen." And so it will be; the whole earth will be filled with the glory of God. And if it shall be proved that this earth will not be the residence of the saints in the future state, the millennium will of course be on this earth. This I shall attempt to prove.

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It is cheering to the Christian to consider the character of the Saviour as portrayed by the Evangelists, wherein he is revealed as the God-man—human and yet divine. In all his intercourse with his disciples and the multitudes which thronged him, we find that although he taught them, speaking as never man spake, yet he sympathized with them in all their human wants and sufferings. And this is true of him, not only before his death, but after his resurrection; as in the account given by the "beloved disciple," where Simon Peter, with six other of the disciples, had gone out on the sea of Tiberius fishing. They had toiled all night, and caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. And when he enquired of them if they had any meat, they answered him, no. He then directed them to cast the net on the right side of the ship, and they obeyed him, and enclosed a multitude of fishes. In this manner he revealed himself to them. "And as soon as they were come to land they saw a fire of coals there, and fish laid thereon and bread. Jesus saith unto them, bring of the fish which ye have now caught. Then Peter, who in his eagerness to be with the Lord had left the others to drag the fishes to the shore, went and drew the net to the land." "When this was done Jesus saith unto them, Come and dine. And he cometh and taketh bread and giveth them, and fish likewise."

Although Jesus was risen from the dead, and had therefore no longer a body to hunger and thirst, yet he cares for his disciples and himself, prepares food for them, that they might thereby be refreshed. And in this he shews himself the same Jesus, who was crucified, but is now risen. Previous to this, he had shown himself to them, and to prove to Thomas, who doubted if it were the same Jesus they had seen nailed to the cross, and afterwards laid in the tomb, He said, "handle me and see," that they might be convinced that he was indeed risen. And now they have still further proof that it is the same Jesus, in his love and care for them. But soon after this they are called to part with him, and as they follow him with anxious eyes as he disappears from their sight in the cloud, they are comforted by the assurance of the angels, that "this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Blessed assurance!

And now that he sits at the right hand of the Father, he is the same unchangeable friend, for he maketh intercession for us. And we have not an high priest which cannot be touched with the feeling of our infirmities. For having suffered, being tempted, he is able to succor them that are tempted. But soon he will cease his intercessions and will come again not to suffer and be rejected of men, but as King of kings and Lord of lords; not to die again on the cross, but to gather together his saints to reign with him forever and ever.

Although the contrast is so great, yet it is the same Jesus.

[Original.]

### ON THE NATURE AND MINISTRY OF ANGELS.

BY P. B. M.

Concluded.

III. Having now noticed the emphatic teaching of the Holy Scriptures, and that they clearly teach that there is an order of beings superior to men, known as angels, some of whom are good and holy, while others are sinful and malicious, we next pass to notice the influence these superior beings are permitted to exert upon mankind.

Traditionally considered, it is quite certain that they do exert a very considerable influence upon mankind. Says Archbishop Whately of evil angels—"The gods worshipped by the ancient heathen, were believed by the Jews, and indeed by the early Christians also, to be really existing evil demons." And Beelzebub, the prince of devils, or fallen angels, was known to be the name of the Philistine god worshipped at Ekron. Plato, Socrates, and nearly all of the ancient heathen philosophers held this view, all perhaps except Epicurus and his disciples. It is taught in the Koran, and held by all Mussulmen. The Jews held that there were four orders of angels headed by the Archangels, Michael, Gabriel, Uriel, and Raphael, respectively, and all probably, more or less interested in mankind.

And now that he sits at the right hand of the Father, he is the same unchangeable friend, for he maketh intercession for us. And we have not an high priest which cannot be touched with the feeling of our infirmities. For having suffered, being tempted, he is able to succor them that are tempted. But soon he will cease his intercessions and will come again not to suffer and be rejected of men, but as King of kings and Lord of lords; not to die again on the cross, but to gather together his saints to reign with him forever and ever.

Although the contrast is so great, yet it is the same Jesus.

Bishop Mosely observes—"That the holy angels are often employed by God in his government of this sublunary world, is indeed to be clearly proved by holy Writ." And this has been the opinion of the church from the days of St's. Celenius, Alexandrinus, Tertullian, Ceyril, and Chrysostom, down to the present time.

Says a presbyter of the church of England, whose name is greatly revered in our community—John Wesley—"Whatever assistance God gives to men by men, the same, and frequently in a higher degree, he gives to them by angels;" among which things he mentions the administering to us light when in darkness, joy when in heaviness, deliverance when in danger, and ease and health when we are sick or in pain. Many times he works our deliverance from the violence and subtlety of our enemies, shutting the mouths of human lions, so that they have no power to hurt. And of the chief of evil angels, the same writer says—"He assaults our faith. . . . He endeavors to weaken that hope full of immortality, to which God hath begotten us. . . . To destroy our joy in God our Saviour. . . . He uses every possible means to destroy our love for our neighbor, by exciting private or public suspicions, animosities, resentments, and quarrels; by destroying the peace of families or nations; and by banishing unity and accord from the earth." "And this, indeed, (he says) is the triumph of his art; to embitter the poor, miserable children of men against each other; and, at length, urge them to do his own work; to plunge one another into the pit of destruction." "There is no doubt (he further adds,) but he is the occasion directly or indirectly of many of the pains of mankind." "And innumerable accidents, as they are called." "I believe (said the Marquis de Renty, when the bench on which he sat snapped in sunder without any visible cause) that Satan had a hand in it; making me fall unwardly." As the serpent beguiled Eve, so these fallen angels seek to beguile and destroy the sons and daughters of Eve.

"With rage that never ends,  
Their hellish arts they try;  
Legions of dire, malicious fiends,  
And spirits enchain'd on high."

But is it said we care nothing for the belief of the church, for poets or tradition. Let us ask do we care for the word of God? Surely this is the standard of the church by which all doctrines must be tested; and tradition can never be valuable to us further than in so far as it throws light upon the meaning of Scripture language.

Let us now notice briefly the explicit teaching of God's word upon this fearful subject. And here we find that not only may good and evil angels occasionally exercise some influence upon mankind, but that mankind are certainly subject to their influence.

Of evil angels we read that their chief now bears the name *Diabolos*, which means "slanderer," or "defamer;" and that he is called in Revelation, "The accuser of our brethren." And again he is styled our "Adversary," who as a "roaring lion walketh about seeking whom he may devour." And not only this, but it is further stated by St. Paul, who would not deceive us, that he is "the prince of the power of the air, the spirit that now worketh in the children of disobedience." The Psalmist we found saying, "God maketh his angels spirits." And here we are informed that the "prince of the power of the air" is a spirit, and not only may, but does work in the children of disobedience. But do not let us be alarmed at this. St. Paul says: "Resist *diabolos* and he will flee from you." So that the power to determine whether we will be subject to his machinations or not is left with ourselves to say. And not only this, but turning to discover what the Scriptures say concerning what are styled the holy angels, we find equally clear assurance that all who love, and trust in God, are ministered to, and defended by these holy but unseen messengers of God, who continually wait to do his holy will.

In the Old Testament we read of angels appearing to Abraham, Jacob, Elijah, Manoah, Ornan, Gideon, David, Zechariah, Daniel and others, now personating the angel of the covenant, (by which term it is believed Christ as *Yahweh* was known,) now marshalling the host of God, now doing wondrously, visibly ascending upward to heaven, now strengthening with might, now delivering from the fiery furnace, and now shutting the mouths of lions; but in the New Testament we find quite as frequent mention made of their visitations to men. An angel appeared to Zacharias (the father of John the Baptist) and to Mary, the mother of our Lord, and to the shepherds. They strengthened our Lord in his last agony, they appeared at the sepulchre; and also to Philip, to Peter, to Cornelius, to Paul and James, and others, delivering the apostles from prison and dangers, and guiding them in their labors. But this is not all. We have the further and blessed assurance that all who are God's are the subjects of angelic care, and ministrations. We are told that there is more joy among the angels of heaven over one sinner that repenteth, than over ninety and nine just persons that needeth no repentance.

And now that he sits at the right hand of



And St. Paul informs us in his Epistle to the Hebrews (1:4): that God hath made his angels "ministering spirits, sent forth to minister to them who shall be heirs of salvation." So that all who are heirs of salvation, are those to whom God ministers by his angels.

The fact that these messengers of God are unseen by us, by no means militates against the fact that they yet do minister to us. Doubtless if we were careful to notice this matter, a thousand times we might find evidence of God's special help ministered to us by angels, which we are now wont to call "a providential thing;" delivering us from dangers and troubles, and no doubt, specially attending us in the hour of death.

"Spiritual things are spiritually discerned." And yet these unseen messengers may, if need be, make themselves present to our senses. There is a striking illustration of this point found in 2 Kings 6th chapter, where we have the narrative of Elisha's being surrounded by a host of designing and wicked men; when his servant attending him, became greatly agitated, and filled with fear he cried out, "Alas, my master! how shall we do?" And Elisha answered, "Fear not, for they that be with us are more than they that be with them." But this—like many trembling Christians of this day—the servant of Elisha did not understand. "And Elisha prayed, and said, Lord, I pray thee open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha." And so with us; how seldom would we fear what men or demons might do to us, could we realize how many and mighty the messengers of God are to sustain, and if need be, defend us. And yet this is what God's word, and the ever blessed comforter, the Holy Ghost, would teach us. In the 34th psalm we read: "The angel of the encampment round about them that fear him, and delivereth them. O taste and see that the Lord is good; blessed is the man that trusteth in him." From this, as also from other declarations of Scripture, it might be inferred that to every person who fears God there is an angel attending upon, and encamped round about them.

I cannot express to you how clearly to my heart this thought was, when I read in the Boston Journal of May 13, 1864, the following from "Carleton," in his description of our army crossing the Rapidan, just before the late terrible battles: "It is now nine o'clock in the evening. The trains are crossing. A brigade of the 6th corps has bivouacked near the river. Mingled with the constant rumbling of the wagons and the unceasing flow of the river is a chorus of voices singing an evening hymn—the old lines and the old tune:

"Eternal are thy mercies, Lord."

There are many soldiers in this great army to-night, who are thinking of home—not only of loved ones and associations sweet and tender in memory, but also of a better abiding place, eternal in the heavens! Who will say God's angels were not even encamped around about them that feared God, and who before entering that fiery "wilderness of nine days battle," thought and sung of the eternal mercies of God!

In the 48th chapter of Genesis we find Jacob saying: "The angel which redeemed me from all evil, bless the lads." When Peter was delivered from prison by an angel, and came and knocked at the door of Mary—the mother of John—the damsel Rhoda, instead of opening the door turned back, and told the inmates that Peter was at the door, while they, believing that Peter was in prison, said "It is his angel." In the 18th chapter of Matthew we are told by our Lord to "Take heed that ye despise not one of these little ones (meaning his dear children), for he adds) I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

But more than all this, and in addition to all these comforting and thrilling passages, we are assured that in the last day, as angels attended Jesus in his resurrection, so they shall fly as God's swift messengers, to gather and take upward to the throne of God, all who are Christ's in the morning of their resurrection. In the harvest of the world, it is said in Matt. 13th chapter, "The reapers are the angels." And in the 24th chapter, we are told that, in the last day, "The Son of Man shall come in the clouds of heaven with power and great glory: and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And then it is written—"When they shall rise from the dead, they (i. e., redeemed men) shall be as the angels of God in heaven"—shall die no more.

Such in brief is somewhat of the testimony of holy Scripture concerning this deeply interesting subject. Revealing to us one of the abundant means by which a glorious and infinite God ministers to those who are his. Assuring us, despite our unbelief and materialism, that we are constantly surrounded by innumerable hosts of a superior order of beings; some of whom are good, while others are evil; and we ourselves the while, having constantly power to resist the evil and accept the good if we will; joining league with fallen angels if we will so to do; or fearing God, and serving him according to the Gospel of his dear Son, we may constantly know that holy angels are encamped round about us, and that they are sent forth of God to minister to them who are the heirs of salvation. How their help is realized we are not informed, save that it is vouchsafed to those who serve God, and in the time and manner God pleases. So that there can be no room for superstitious regard for angels, on the part of those who are Christians. And then how blessed the thought, that when we, or our dear ones fall, whether in the peace and quiet of home, or amid the din and strife of war, if we are Christ's, God's holy angels mark the spot, watch over and sacredly guard our very dust. So that in the resurrection of the just they shall be there to greet the rising form of our reanimated clay, and on pinioned wings bear us upward to the throne of God. How com-

forting we say, is the thought, that while we weep for the loved and the lost, yet, whether they be buried beneath the "hopia tree" of a foreign shore, or beneath the ocean of a thousand storms, or in the green grave where fresh soil was broken but yesterday, God's holy angels keep hallowed vigil over them! Ah, how good is God! He doth not leave us comfortless. The Holy Ghost is vouchsafed to us; holy angels attend and minister unto us; even now are they waiting to rejoice over the sinner that repenteth—whether we be indifferent or not. And in the day of judgment, that awful hour, when some shall hear it said, "depart" to go with "the devil and his angels," God's angels shall escort the faithful upward to meet the heavenly King.

May God fill our hearts with gratitude for that salvation which angels desired to look into, but which he hath wrought out and revealed to us! God grant that with humility, with true penitence of heart, and a lively and joyful faith, and trust in our Almighty Saviour, we may walk worthy of our high calling in Christ Jesus, and finally be made partakers of the felicity and glory of angels and God in the world to come.

#### Original. IS THE WORLD IMPROVING? THE REFORMATION—CIVIL AND RELIGIOUS LIBERTY.

BY A PEDESTRIAN MISSIONARY.

The appearance of an object depends upon the stand-point from which it is viewed. Seen from one point of view, a tree may appear to be straight; looked at from another, it will be seen to be crooked.

When the steam packet "Central America" was wrecked, the California miners on board, who had toiled hard to gather their gold, thereby showing that they set great store by it, now dashed it upon deck, or recklessly threw it into the sea. Why this change? Because at first they had looked at gold from the stand-point of time, but were now compelled to regard it from the stand-point of eternity. In like manner the nature of the answer which we give to a question must, to a great extent, depend upon the stand-point from which we view it.

Is the world improving? There are two stand-points from which this question may be considered. The first, has reference to man, the second to God. Let us take up these two points of view in order, and for the purpose of dealing with them fairly let us go back in the world's history upwards of three hundred years. Accustomed as we in Protestant lands, and living under free governments are, to the light and liberty of the nineteenth century, it must be a hard, if not an impossible thing, to realize the darkness and degradation of the sixteenth. To be able to do so, we would require to have been born and bred in Russia, before the present big-hearted Czar issued his decree of emancipation. In those days the masses were ground between the upper and nether millstones of civil and ecclesiastical tyranny. The prophetic denunciation launched against the rebellious Jews was fulfilled in the experience of the European Gentiles; for they, like the Jews, were only oppressed and crushed, always. Well might these and the preceding times be termed the dark ages; for in the emphatic words of the most graphic of all books, "darkness covered the land and gross darkness the people." They knew not the light of truth, for their minds were enshrouded in the funeral pall of a dismal and debasing superstition. The creature was exalted at the expense of the Creator, the Pope occupied the place of God, and as a natural consequence, man was crushed, debased, brutified. It seemed to human reason impossible to free the down-trodden masses from their galling bondage, for the fetters were upon the soul, and their arch enemy had deprived them, not only of the power, but apparently of the very will to resist.

But that which is impossible with man is possible with God. He raised up Luther; he gave him the Bible; he enlightened him by his holy Spirit, and the work was done. The Papal throne was shaken to its centre, the triple crown trembled upon the head of Antichrist, and a great part of Europe was free.

What a vast improvement was effected upon the condition of the world when the Bible was first printed in the vulgar tongue, and thus rendered accessible to those who occupied the room of the unlearned. From this event came liberty; from that moment the arts and sciences, commerce and agriculture may date their onward progress. A new impulse was given to the energies of the human race when the light of Divine truth was first flashed from the heights of the lonely Wartburg.

Yet, after all, great as the improvement was, it was only partial. At first it appeared as if the Reformation was destined to sweep over the whole of Europe like a sea of glory; for almost every country felt its power. But ere long human depravity began, one is half inclined to say, to baffle the designs of Divine providence, and the salutary impulse ceased to operate. Many lands were indeed rescued from the blighting away of the Papal Antichrist; but for nearly two hundred years the relative proportion of Protestantism and Popery have been very much what they are now. In Spain, Portugal, and Italy, almost every vestige of Divine truth was crushed out by the tortures of the Inquisition. In France it shared the same fate, the massacre of St. Bartholemew and the "Dragons" of Louis XIV., being the means employed. Each of these countries sowed the wind and in due time they reaped the whirlwind, in the shape of decay, moral corruption, and bloody revolution.

And there was ample room for further improvement, even in those lands where the Reformation struck deep root and flourished. It is not an easy matter to eradicate weeds, although very easy to sow them. The crushing power of Popery ended when the Gospel triumphed; but many of its evil effects remained. When the kings of the earth gave their power to the Pope, he in return gave his power to the kings; and when their subjects rebelled against their

authority, he cursed them. Rebellion therefore, became a very serious matter. If unsuccessful, it gave the rebels over to the sword; and whether successful or not, it damned them—unless, indeed, they were sufficiently able to buy their pardon from the Pope. Hence, doubtless, the origin of "the right divine of kings to govern wrong." This right, however, did not fall with the fall of Popery, although it had its origin in Popery. Henry VIII. dethroned the Pope in England, but only to place himself in his stead. Woe befell the man who ventured to express a doubt of the absolute supremacy, civil and ecclesiastical, of "bluff King Hal." The gallows was only too good for him. "We and our council," was his answer to some poor people who had ventured to petition for a redress of grievances, "think it right strange that ye who are but brutes and inept folk should dare to act thus." It was not likely that a monarch who answered supplicants after this fashion, would tolerate opposition to his decrees; neither was a country where a ruler could venture to employ such language, entitled to be called free. Yet it is questionable if any of his subjects, excepting, perhaps, the parties to whom these words were addressed, thought there was anything amiss in such a style of speech; for when his daughter, Queen Elizabeth, soundly rated her parliaments, and even sent some of her members to the Tower for canvassing her measures, they took the rating in good part, and humbly asked pardon of her Grace. In point of fact, this method of dealing, on the part of monarchs was considered the right thing in those days; for the idea then was, that monarchy, being of Divine right, it followed that the sovereign was supreme, and parliaments were an aid, rather than a power, while the only privilege enjoyed by the people was unqualified submission.

But by and by, however, improvement of the most important character was effected; slow and gradual in its growth, but on that account all the more likely to be deep and lasting. And what rendered this improvement all the more important, was the fact that it had its origin in the minds of reflecting men, having the fear of God before their eyes. Slowly and by degrees these wise and good patriots began to doubt the truth of the doctrine which for ages had held the minds of men in bondage. Admitting that "the powers that be are ordained of God," they began to call in question the idea that the king might therefore act as he saw fit. He was "the minister of God for good," and not for evil, and might therefore lawfully be prevented from doing evil by deposition or otherwise. The Tudors, although an extremely tyrannical race of princes, were wise in their generation, and never pushed their claims too far. Whenever they saw that their measures were unpopular, they made a merit of necessity and gracefully yielded the point to their subjects, granting them as a favor, that which was nothing more than their rights, and thus securing their grateful obedience.

But the Stuarts acted otherwise. Scotland has done many an evil turn to England in olden time; but she never did her so much mischief by her arms as she did by planting on the English throne the Scottish line of kings, and in due time she herself had cause to repent their elevation. It was said of the Bourbons, when, after an exile of upwards of twenty years, they were restored to the throne of France, that they had learned nothing and had forgotten nothing. The Stuarts were equally incorrigible, and Charles I. was one of the most incorrigible of his race. Bigotted, self-willed, tyrannical, and mendacious, he was fitted by nature to be a curse to the nations over which he ruled. What a marvellous proof of Divine wisdom that through this bigotted tyrant, and by means of his folly, God should impart to the leading Christian nation of the world the inestimable blessing of civil and religious liberty. When Charles first came to the throne, matters were in a very different condition from what they were in the days of Elizabeth. The minds of men had made great advances. That slavish awe with which they were wont to regard their kings had greatly abated, for they had seen monarchy in the person of James I., stammering and slobbering, talking pedantic nonsense, and a fool, putting forth the loftiest pretensions and acting with the utmost feebleness, always threatening, but ever afraid to strike. This exhibition, as Macaulay well remarks, was no small matter in the then existing state of men's minds. But his infatuated son, Charles I., failed to notice the change, or noticing it, refused to regard it. When, therefore, he assumed the reins of power, he began to govern in the imperious spirit of Elizabeth, but without her wisdom.

When his parliament placed funds at his disposal, he employed them to crush the national liberties; and when they refused a further supply, he raised it without their consent. All attempts at freedom of thought or action were crushed with an iron hand. Fines, imprisonment, branding, mutilation, was the fate of those who ventured to think for themselves in civil matters, or worship God according to the dictates of conscience. The national spirit was roused, and leaders were not wanting. A civil war ensued, and the king, although supported by the power of a gallant nobility, was forced to succumb to the superior power of the parliament. Then was presented to the astonished world the spectacle of an English king arraigned at the bar before a tribunal of his own subjects, and dying by the hand of the executioner.

I do not say that the death of Charles I. was either legal or justifiable on the part of his judges, while I believe it was most impolitic; but I do say that he deserved it, and that in the long run, it was productive of much good. The stroke of his executioner's axe did more than sever his head from his shoulders. It dashed in pieces the pernicious theory of the divine right of kings; it sounded a solemn warning to other tyrants, and it placed the civil and religious liberties of England upon a foundation from which they have never since been removed.

That same knell which summoned Charles from earth, of a whole nation's freedom tolled the birth. The world, therefore, made a step in advance when the head of a king rolled upon the scaffold.

#### JOURNAL OF THE DISCOVERY OF THE SOURCE OF THE NILE.

CAPTAIN SPEKE'S NARRATIVE.

Continued.

The North-eastern portion of the country is now called Unyoro, the North-western Uganda. Karague, which joins on these, may be roughly described as comprising the affluents of a considerable river (the Kitangula) which enters the Victoria Nyanza on its western shore in the first degree of south latitude. It is a land of lakes and streams, and from its high level enjoys, although nearly under the line, an agreeable temperature. We give the description of the first sight of the royal residence, as it appeared to the cavalade while crossing the hills of blue clayey sand-stone, breasted with dykes of pure white quartz, which is the type of the country:

"After breakfast next morning we crossed the hill-spur called Weranhanje, the grassy tops of which were 5,500 feet above the sea. Descending a little, we suddenly came in view of what appeared to us a rich clump of trees in S. lat. 1 deg. 42 min. 42 sec. and E. long. 31 deg. 1 min. 49 sec., and 500 feet below it we saw a beautiful sheet of water lying snugly within the folds of the hills. The clump was the palace enclosure. As to the lake, for want of a native name, I christened it 'the Little Windermere,' because Grant thought it so like our own English lake of that name. It was one of many others, which, like that of Urigi, drains the moisture of the overhanging hills, and gets drained into the Victoria Nyanza through the Kitangula river."

To do honor to his Royal host, Captain Grant, ordered his men to put down their loads and fire a volley; after which, on approaching the palace, he received an invitation to come in at once. Ever since their entrance into Karague the travellers had been treated with the most generous hospitality, although famine had prevailed here also. The further they proceeded in the country, the more they were pleased with it. The people were kept in good order, the village chiefs brought presents of sheep, fowls, and sweet potatoes, and never begged for anything more than they received in return, and finally, on the night before their arrival, there appeared a huge pot of *pombe* (plum-tain-beer) and some royal tobacco, which the king had sent on exclusively for the consumption of white visitors. The latter was "as sweet and strong as honey-dew, and the beer so strong it required a strong man to drink it." After such treatment we cannot wonder that the travellers, upon their admission to the royal presence, thought Rumanika and his brother Nuanaji, whom they found sitting cross-legged on the ground, "men of noble appearance and size." They had fine oval faces, large eyes, and high noses, denoting the best blood of Abyssinia. Hands were shaken in the English style, which is, it seems, the peculiar custom of the men of this country, and the conversation began in good Kisuhili, the language of the Zanzibar coast. After discussing a variety of subjects, among which the principles of taxation and the physical structure of the globe appear to have each found a place, "so quick and inquiring was the king's mind," the travellers were offered the option of lodgings within the palace or a camping-ground outside. They chose the latter, in order the better to enjoy the lovely view. The hospitable monarch, too, did not confine his civilities to the chiefs of the expedition. For a whole month and more, goats and fowls were brought regularly by his officers into our camp, and their improved diet put the Wenguanas into good humor. They, however, shivered under the temperature of the high table land (of which the extreme was from 80 deg. to 84 deg., and the mean 69 deg.).

In both kingdoms there is no notion of any Supreme Being or belief in the immortality of the soul, but numbers of spirits (which may be described as a sort of nymphs, dryads, and water pixies, divested of the poetical dress they wear in European mythologies) haunt the country, and are propitiated by various charms. The spirits of ancestors are also revered and conciliated by annual sacrifices. But the power for good or evil of all these pernicious agents does not range beyond that of an old-fashioned English witch. Their more potent instrument of mischief is mildew and similar plagues of the husbandman. Long life is considered as the great blessing, and the mythical accounts of the royal family make it one of their characteristics. Certainly their habits (so far as the male sex is concerned) are apparently most conducive to health and a stalwart frame. Captain Speke went out for a day's sporting with the king's sons. "Tripping down the greensward of the hills together, these tall athletic princes every now and then stopped to see who could shoot furthest. With powerful six-foot bows they drew their arrows to the head and made wonderful shots in the distance. They then placed me in position, and arranging the field, drove the covers like men well accustomed to sport."

Rumanika entered warmly into the objects of the expedition, but shrunk from the idea of sending his guests on to the north, which he regarded as a course pregnant with danger. Friendly as he was, this hesitation caused considerable anxiety to the travellers; for one word of opposition from him would have effectually stopped their further progress. Fortunately, just at the beginning of the year 1862, an officer of the king's who had been sent four years before on a mission to Kamrasi, the chief of Unyoro, returned with a message from that potentate to Rumanika that he too had foreign visitors—who had arrived, not indeed in Unyoro, but in his dependency, the country of Gani, coming up the Nile in vessels. This was the route by which Petherick was expected, and Captain Speke entertained no doubt that the white men in question were his party. A few days afterwards another messenger arrived from the King of Uganda, bringing

a present of ivory and slaves, and a message to invite the white men to him. All these favorable circumstances combined induced Rumanika to yield to the arguments of Captain Speke, and on the 10th of January he quitted his hospitable entertainer, without, however, his companion Grant, who was necessarily left behind with a disorder in his leg, which prevented him from walking.

Mtesa, the King of Uganda, into whose dominions he now entered, is described as a sort of negro Domitian, a grown-up baby, living in an perpetual excitement, generally intoxicated, and without a particle of consideration for human life. Guns and medicine are the great levers in the hands of an European at a barbarous court, and Speke made good use of both of them. He taught the King to shoot, and he dethroned the Queen Mother, and played them off against each other for the accomplishment of main his desire—to be enabled to verify, by actual observation, his theory of the exit of the Nile from the great lake, the southern portions of which he discovered in 1858, and on the northern waters of which he now actually embarked for a party of pleasure with the king and his harem. This result, however, was not attained till nearly half a year had been spent at the court of Mtesa, and probably would never have been brought about except for the report of white men having come up the Nile to meet him, and the hope of obtaining from them more of the European products for which the barbarian's cupidity had been excited.

Captain Grant, who had been five months before at the court of Rumanika, arrived towards the end of May, and now, he being able to "limp about a bit," there was every inducement for the travellers to continue their journey. While passing through that part of Uganda which lies on the northern shore of Lake Nyanza, Speke had occasion to ford several "rush-drains," some of great magnitude, which he was informed issued from the lake, but none of these were the Nile, and the very sight of them increased his anxiety to visit this at its veritable outlet. One obstacle after another was interposed to the gratification of his desire, but at last, after a series of negotiations with the capricious Mtesa, continually broken off and again resumed, he set out, accompanied by an escort of Waganda officials, and fortified with the powers of a royal guest, for a place called Urondogani, lying on the Nile, below which that stream was said to be navigable downwards. His project was to proceed by boats on it to the court of Kamrasi, the King of Unyoro, the northernmost of the kingdoms into which Kitara is broken up. Grant in the meantime, was to proceed direct by land to the same point, as well to prepare the barbarian chief for the reception of his fellow-travellers as to hasten the communication with Petherick; while at the same time more knowledge of the region would be gained. It turned out that this arrangement proved almost fatal to the success of the expedition. A considerable amount of border plundering continually took place between the subjects of Mtesa and Kamrasi, although the sovereigns themselves were on formal terms of amity; and the latter, a fidgety and suspicious person, no sooner found that our travellers were entering his country on two distinct lines than he concluded that some mischief was brewing against himself, and at once assumed a hostile attitude. Speke's boats were attacked, and Grant's party summarily ordered back, and at first it seemed as if the furthest limit of the expedition had been reached; but a concurrence of fortunate circumstances permitted an explanation to take place, and Kamrasi not only withdrew his opposition, but actually lent Speke assistance in resisting a mandate for his return to Uganda, which the weathercock temperament of Mtesa had caused him to issue. He reached the palace of Kamrasi (lat. 1 deg. 37 min. 45 sec. N.), when he again struck the Nile, which had left a little below Urondogani, on the 9th of September. After a stay of two months he resumed his journey northwards, and on the 3d of December, at Feloro, (lat. 3 deg. 10 min. 33 sec. N., long. 31 deg. 50 min. 45 sec. E.) came in sight of what he took for the outposts of Petherick's expedition. His men, as happy as himself, begged to be allowed to fire their guns. The salute was instantly returned from the northerners' camp, and at once every height was covered with a swarm of men, and the English flag displayed. But although friends, the new comers were not Petherick's men, but a number of Turkish soldiers, Nubians and others, who were under the command of one Mahamed, the vakeel of Debono, an ivory merchant connected with the Egyptian Government. All danger of effective opposition was now passed, and although the arrangements of the ivory hunters necessitated a delay of some weeks more, yet on the 15th of February, 1863, the travellers "walked into Gondokoro," and felt themselves at home, the remaining portion of the mysterious river of Egypt being already well-known. There they met Mr. Baker, the well-known sportsman of Ceylon, and from him learnt for the first time the stirring events, domestic and foreign, which had come to pass in the preceding two years. Mr. Petherick also arrived at Gondokoro three days later.

We will terminate this article with a brief notice of Captain Speke's visit to the Ripon Falls—a point where the Nile issues from the great lake.

This expedition was made from Urondogani, between leaving the Court of Mtesa and arriving at that of Kamrasi. Urondogani stands in lat. 52 min. 27 sec. N., on the brink of the Nile, which at this time (July 21) presented itself as "a magnificent stream from 600 to 700 yards wide, dotted with islets and rocks, the former occupied by fisherman's huts, the latter by crocodiles basking in the sun—flowing between fine grassy banks with rich trees and plantains in the back-ground, where herds of the *nsunuu* and *hartebeest* could be seen grazing, while the hippopotami were snorting in the water, and florikan and guinea fowl rising at our feet." Elephants were very numer-

ous in the district, as appeared from the marks of their devastations, and lions also, the latter to such a degree that just after Captain Speke's people had removed a buck shot by him, two came out of the jungle and lapped up the pool of blood where the animal had lain, and nearly frightened the men in abandoning their prize. From this point Speke ascended the left bank of the river, although generally at some distance from the stream, for three days. The march was fatiguing, through long grass and jungle, except when village plantations desolated by elephants varied the scene. At last "the stones"—the local name for the falls—appeared, "by far the most interesting sight I had seen in Africa." They are exactly forty miles east of the palace of King Mtesa, and on the same parallel of latitude (21 min. 19 sec. N.). Their depth is about 12 feet, and their breadth, broken by rocks, from 400 to 500. A spur of the hills, unfortunately, shuts out the broad surface of the lake, the head of which being on the 3d deg. of south latitude, gives it a length of more than 220 miles. Still, the picture is one of extreme beauty, and rendered lively by the appearance of thousands of fish constantly leaping up the falls, fishermen on the rocks, and crocodiles and hippopotami floating on the water.

#### JEWISH PERVERTS.

"The Israelite Indeed," relates the following incidents concerning two ladies of Christian parentage, who were perverted from the faith of their fathers to Judaism; and the happy rescue of one of them from such apostasy:

"On the day of —, a solemn but painful scene took place in one of the synagogues of —. A lady of Christian parentage, a member of the Evangelical church for several years, publicly renounced Christianity, and professed Judaism. Some Jews, whom we visited a short time afterwards, had their joke with us, saying: 'The tables are now turned, and Christians are converted to Judaism.' This induced us to make some close inquiry as to the motives of that person who so shamefully crucified her Saviour anew, and bartered away her soul's salvation. We soon found out that the lady was married to a Jew of wealth and influence, belonging to the so-called Reformers, who are not particular in the observances of either the laws of the Rabbins or of Moses, and that she, after a stout resistance—perhaps of years—gave way to the persuasion of her husband and his relatives. At the same time, we were informed that there was another lady who was on the same broad road to deny her Saviour, who had purchased her with His own precious blood. Having made the case subject of prayer, we took some little books, which we thought to be suitable for such persons, and started for the residence of the one who had already taken the fearful step to destruction. When we rung the bell, a girl came out, opened the door, and asked for the name, which we gave her; but, as she could not speak it, we gave her our card. After having waited a good while in the hall, a gentleman came out, with the card in his hand, and said: 'I know you, sir; you are a missionary to the Jews, and I need not ask you for the purpose of your call. But I wish you to understand that I forbid you to interfere with the things which are our business, not yours. I care just as little for Judaism as I do for Christianity; and, were it not for the sake of peace with my relatives, my wife could have remained a Christian, or even a Turk. So please—' and making a sign which could not be misunderstood—he shut the door.

We now bent our way to the other party, where we succeeded in obtaining admission. The lady received us kindly, invited us to a seat, and asked us for the object of our call. We told her that we were informed of her intention to follow Mrs. — in denouncing Christianity and embracing Judaism, and that, if rightly informed, we wanted to speak to her on that important subject. 'Yes,' said the lady, 'you are well informed; are you a rabbi, and do you want to instruct me in the Jewish faith?' 'No, madam,' we replied, 'we are a servant of Him whom you are about to adore; to trample on His precious blood which he shed for you, and to spit in his loving face, like the servants of the high priest, in the hour of his trial and suffering. Now, the love of Him who died for you constrained me to come, and to show the abyss into which you are preparing to plunge yourself.' She stood pale and speechless for a good while, before she was able to speak a word; her lips were blue and quivering, as if in a state of fever. After she had recovered, she said: 'Well, the Jews believe in God as well as Christians do, and I think such a religion is the most pure and the most acceptable.' 'You are mistaken, madam,' we replied, 'this is the devil's religion; he too believes in God and trembles, but the Jewish religion is altogether different. The Jews not only believe that there is a God, but that God has revealed Himself to their fathers, and has given them laws and statutes, which they must obey. Now, we are willing to make you acquainted with Judaism, that is, with the Mosaic law, which even the Reformed Jews are bound to keep; and with the penalty with which those who do not live according to that law are threatened: 'Cursed be the man who does not keep all the words of this law,' is the sentence of God, pronounced upon all who transgress even one of the Mosaic laws. Do you feel strong enough to profess Judaism on such conditions? If you do, then you must feel yourself stronger than Moses, the servant of God, David, and Daniel the beloved, and a host of other men of God, all of whom confessed that they broke the law, deserved the condemnation, and were only saved by the blood of Messiah, which should be shed at an appointed time, after they had gone to lie down with their fathers.' We spent all the afternoon, and part of the evening, in arguing with that poor, deluded woman, and succeeded in bringing her to reflection. On request, my visits were frequently repeated, at some of which the husband, an Israelite, was present, and took an active part in our conversations. Finally, we have

only to add, that the Lord, in His infinite goodness and mercy, crowned our efforts with the most desirable success. The lady is perfectly cured of her Judaizing notion, and her husband, we believe, is not far from the kingdom of God. We hope to see him at a time not far remote, standing before a congregation of Christians, and professing that Jesus of Nazareth is, indeed, the Messiah."

#### The Advent Herald.

TUESDAY, JUNE 21, 1864.

JOSIAH LITCH, EDITOR.

#### THE LEGAL TRIAL OF CHRIST.

No remark is more common even among well informed Christians and even ministers of the Gospel, (and we plead guilty to the charge) than the assertion that the trial of Jesus was a "mock trial." This is an important point and deserves careful investigation. After much thought we have been forced to the conclusion that the assertion originated in the same perverted view of the case which charges that both the Jews and disciples in the day of Christ, had entirely mistaken ideas of the nature of Messiah's kingdom. This latter position we regard as entirely erroneous. They believed just what the prophets had predicted, that Messiah was to be the Son of David, and that on the throne of David he should reign for ever. Matt. 22: 42. John 12: 34. Isa. 9: 6, 7.

This character Christ claimed for himself, and still claims it. "He that hath a key of David openeth and no man shutteth, shutteth and no man openeth." Rev. 3: 7. "I am the root and the offspring of David." Rev. 22: 16.

Nothing relating to Christ can fail to be of deep interest to all his true disciples, and especially all that relates to the proofs of his Messiahship. And among the evidences bearing on this question, none can be more important than that brought out by his legal trial. Here as anywhere we should expect to find the truth or falsehood of his claims either established or condemned.

At the time of the birth of Jesus, expectation was on tiptoe, that the long promised seed of Abraham and Son of David was about to come. One devout old man, who mingled with the people in their temple service, and had a high reputation for sanctity, affirmed that he should live to see the Lord's Christ, and that he had this from the Holy Spirit himself. Another circumstance which tended to kindle the flame to greater intensity was, that an old and devout priest, of the course of Abia, while ministering in the priest's office in the temple was long detained; and when he came out he was speechless. He communicated to the people that the angel Gabriel met him in the temple, and told him that old as both himself and wife were, he should have a Son, who should be the forerunner of the Lord. And that because he intimated some doubt, the angel told him he should be dumb, till the thing was accomplished. Finishing his service at Jerusalem, he returned home dumb. This fact could not fail to make a great impression on the public mind, and the story must have spread all over the land, what had befallen Zechariah in the temple, with the alleged cause. Public attention thus being fastened upon this couple, they must have been objects of deep interest. But time rolled on, and at length the news spread through the country, that there was born to Zechariah a Son in his old age. And that no sooner had he written his name as given by the angel in the temple, his speech was restored, and he spoke plainly.

An event like this must have made a deep impression on the public mind, and the news must have run over the country with great celerity, and given point and force to the prediction of the father that this child should be the forerunner of the Christ.

A few months later, and Simeon, who waited in the temple for Christ to come, and said he should not die till he had seen him, came into the house of God, and found there the infant Jesus. In an instant he recognized him, and taking him up in his arms he said, "Now, Lord, lettest thou thy servant depart in peace according to thy word." He then proceeded to declare him to be the foretold Messiah. And the aged prophetess Anna came in the same instant, and confirmed his words.

But he is gone again, and the excitement dies away. A short time after this, one day the city was stirred to its very heart, by the appearance in the streets of a company of Eastern Magi, or wise men, who asked, "Where is he that is born King of the Jews?" Why do you ask that question? What do you know of the King of the Jews? They answer, "We have seen his star in the east, and are come to worship him."

Herod the king and all the city were aroused at this response, and the chief priests and elders were assembled, and the king demanded of them, "where shall Christ be born?" They answered, "In Bethlehem of Judea, for thus the prophet Micah wrote." The king then called the strangers and enquired what time the star appeared? And learning the time, he sent them to Bethlehem to find the child, and return and tell him. But they found the child, worshipped him and presented their gifts; and returned to their own country another way. This aroused the wrath of Herod, and determined to kill the child, he sent his men to kill all the children of Bethlehem from two years old and under, so as to be certain to secure the young King. But God had taken charge of him, and he was gone into Egypt. Such an atrocity as the slaughter of the innocents must have awakened universal horror, and led everybody to ask the cause, and have brought the Messiah's birth into universal notice. These cases all combined must have brought up a general discussion of the whole subject of the Messiahship of Jesus; the time when, and the place where he should be born, the character he should assume and the work he should do; the nature of his



reign and its duration. Years passed away, and the subject seemed to have been forgotten by the people, and no doubt many jeers were cast at those who had been so ready to believe the "fable" of the birth of the King of the Jews. But at length the people are aroused by the report that a strange man clothed in camel's hair, and wearing a leather girdle, feeding on locusts and wild honey, was preaching in the wilderness, and baptizing in Jordan, saying, "repent for the reign of Messiah is at hand." Vast multitudes heeded his call, and went out and were baptized. When asked if he was the Christ, he said, "I am not, but am sent before him to prepare his way." The universal understanding of John's hearers was that by the "kingdom of heaven" he meant the reign of the Messiah. At length Jesus came and was baptized, and the heavens were opened, and the Holy Spirit in a bodily shape like a dove rested on him. Then came his Father's voice testifying to his Son-ship: "Thou art my beloved Son, in Thee I am pleased." And John bore record, saying, "this is the Son of God."

Thus the interest heightened at every step or stage of progress. With all these wonderful events can it be thought strange that there was universal interest about the coming of Messiah?

From this time began the public ministry of Christ, and besides his wonderful sayings, creating universal excitement, there were his doings. Everywhere he went, the "wretched through his way." The sick were healed, the blind received their sight, the paralysed were restored to vigor, the dead were raised up. And this was the rule. No relief was too much to ask, or for him to give. No disease too great for him to cure. Demons fled at his approach, or departed at his command. He did not claim the power for himself to do this, but said, "The works I do are the works of God, done in my Father's name; and they bear witness of me that the Father has sent me." If disease was the fruit of sin, he forgave the sin and restored the sinner. If it was not attributed to that cause, he healed the afflicted and sent them away rejoicing.

How could it be otherwise than that the people should query: "When the Christ cometh, will he do more miracles than these which this man doeth?" "Is not this the Christ?"

Then there appeared another class of men, two and two they went; town, city, village hamlet and solitary place, all were visited; and everywhere they went they preached "the reign of God is at hand." To the blind they said, "In the name of Jesus Christ," see; and they saw. To demons they said, in the name of Jesus Christ, come out of man, and it was done. "Lord," they said, "even the very demons are subjects to us through thy name." What a name, and what power in that name!

Again the scene changed. Christ's constant testimony had been, my mission is not to the Gentiles. "I am not sent but to the lost sheep of the house of Israel." To the twelve he said, when he sent them out, "Go ye into the way of the Gentiles; and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." "If they persecute you in this city, flee ye to another. For ye shall not have gone over the cities of Israel till the Son of man shall come." Go, he said, and "As ye go, preach, saying, the kingdom of heaven is at hand."

The time had now come for him to verify this proclamation of the nearness of the kingdom of heaven. The prophet Zechariah had foretold the form in which Zion's King would come or make his royal advent in the city. Zech. 9: 9. "Rejoice greatly O daughter of Zion; shout O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

Jesus had foretold his own death, and while on his way from Galilee to Jerusalem, he had taken the twelve apart in the way and revealed to them his fate. And coming to the Mount of Olives, he sent two disciples to a village to obtain the ass and colt, and bring to him, and it was done. The disciples spread their clothes on the beasts, and they set him thereon. And the multitude spread their garments in the way, and others cut down branches from the trees and strewed them in the way, and shouted Hosannah, "blessed be the King of Israel that cometh in the name of the Lord." Thus in triumph he rode into the city and entered and took possession of the temple in his Father's name.

The rulers, filled with indignation at so strange a proceeding demanded that he should rebuke his disciples. But he answered them, I tell you if these should hold their peace, the stones would immediately cry out. Thus he justified the whole transaction and joined issue with his enemies on the question of his royalty and right to David's throne. Had he not come as the prophet predicted the King of Zion would come? Had not Zion's children received him as prescribed, with great rejoicing? Had he not vindicated the whole proceeding and refused to contract it by rebuking his disciples? What then remained for them to do, but either to be implicated in his treasonable transaction, or arrest and bring him to trial for treason against Caesar? The latter they resolved to do.

They would have executed their plan on the spot, but they dare not do it for fear of the excited multitude. And because they would not acknowledge him as their Messiah, he said, "Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

#### VISIT TO WINCHENDON, MASS.

Some time last autumn we were invited by Bro. Geo. Gregory to visit Winchendon and spend a Sabbath, and preach in the M. E. Church, which was offered by both pastor and trustees. But until the 11th inst., we had not been able to find an opportunity to do so.

Leaving Boston with the morning train on

the Fitchburg Road, we reached South Ashburnham about ten o'clock, where we paused and called on some old and tried friends of the cause, Bro. Piper and Burgess, from whom we met a hearty welcome. They stand fast in the faith and are strong in the Lord. At 2 o'clock P. M., took cars for Winchendon, and met Bro. Gregory awaiting our arrival, and by him introduced to several old friends who look for their Lord.

Bro. Betts, the pastor of the M. E. Church, received us very cordially, and we formed a most agreeable acquaintance with himself and family.

The Sabbath was a delightful one, and we spoke of the things we had made touching the King to full houses of interested hearers, three times. With what results the great day will unfold.

#### LETTERS RECEIVED.

James Morrison, P. Hawks, Diantha Ticknor, Eliza Leadbeater, M. J. Yoder, D. J. Robinson, Israel Conover, Sarah S. Pierce, Joshua Roberts, your credit is correct according to our books; but we now credit you as you think it should be. Anna, Roswell Davis, J. Pearson, A. Fairchild, H. B. Woodcock, Rosannah Cox, Nancy A. Hill, will send as soon as we can get it. D. Guild, J. G. Sterling, D. Bosworth, N. T. Withington, Richard Ryder, Mary Leonard, Wm. Prideman, Charles B. Keeler, David E. Stouffer, Joseph Everall, is a typographical error; J. B. Easterbrook, A. J. Blackman, John Chapman, S. S. Wardwell, L. Osler, A. Elwell, J. H. Harley, J. W. Taylor, John H. Tarble, George Locke, your money was received and pays to \$1259 Aug. 1, 1865. W. B. Little, P. W. Higgins.

#### News of the Week.

##### WAR NEWS.

Since our last great changes have taken place in the position of the army of the Potomac. It has left its defences in front of the rebel entrenchments, sending part of the force by way of White House and York River to Fortress Monroe and up the James to Bermuda Hundreds to Gen. Butler. Another portion made directly across the country, the scene of McClellan's disasters, to the James River, and crossed it on pontoon bridges, without opposition. So that Grant's army is now safely across the south side of James River and on its way to the south side of Richmond.

In the meantime Petersburg has been invested by the Union forces and its entrenchments carried by storm, and report says the city is in the hands of the Federals. There has been severe fighting there, but its loss is a horrible blow to Richmond. It sustains about the same relation to Richmond that Baltimore does to Washington. Fort Darling is so closely besieged that it is only a question of time as to its surrender.

It is currently reported that it is being evacuated. If it is not, there is to human appearance, no chance for it to hold out long. Lee must either come out south of Richmond and give battle, retreat or stand a siege.

In the meantime Butler is tearing up and destroying the Petersburg and Richmond railroad, and thus cutting off communication between Richmond and Petersburg.

Sherman is still pursuing the rebels in Georgia, but no recent successes have been reported from his department.

Gen. Hunter is still progressing in southwestern Virginia, cutting off all supplies for Lee from that direction. On the whole, the prospects for a speedy conquest of the rebels has never looked so encouraging as at present. But there is no doubt some heavy fighting to be done yet before the war closes.

President Lincoln, in his last speech, at the Philadelphia Fair last week, expressed himself confidently that Richmond must soon fall.

Gen. Sturgis in Tennessee has met with a serious defeat, his forces being compelled to retreat twenty-five miles to Ripley, and destroy the supply train to prevent its falling into the hands of the rebels. The negro troops behaved with great gallantry and defended not only themselves, but the white soldiers from the pursuing forces.

The following is the latest official dispatch before going to press:

The following dispatch from Gen. Grant, dated Saturday at City Point, has been received by the War Department:

The Ninth Corps this morning carried two more redoubts forming part of the defenses of Petersburg, capturing 450 prisoners and four guns. Our successes are being followed up.

Our forces drew out from within fifty yards of the enemy's entrenchments at Cold Harbor, made a flank movement of an average of about 55 miles march, crossing the Chickahominy, James River, the latter 2000 feet wide and eighty-four feet deep at the point of crossing, and surprising the enemy's rear at Petersburg. This was done without the loss of a wagon or a piece of artillery, and only about 150 stragglers were picked up by the enemy.

On covering the movement, Warren's corps and Wilson's cavalry had frequent skirmishing with the enemy, each losing fifty to sixty killed and wounded, but inflicting an equal if not greater loss on the enemy.

The 18th corps (Smith's) were transferred from White House to Bermuda Hundred by water, and moved to the rear of Petersburg, on the right of them, and surprised or rather captured the very strong works northeast of Petersburg before sufficient force could be got there by the enemy to hold.

He was joined the night following this capture by the 2d Corps, which in turn captured more of the redoubts. Further south of this the corps was followed by the 9th, with the result above stated.

All the troops are now up except two Divisions covering the wagon trains, and they will be up to-night.

The enemy in their endeavors to reinforce Petersburg, abandoned their entrenchments in front of Bermuda Hundred. They, no doubt, expected troops from north of the

James river to take their place, before we discovered it.

Butler took advantage of this, and moved at once on the railroad and plank road between Richmond and Petersburg, which I hope to retain possession of.

Too much credit cannot be given the troops and their commanders, for the energy and fortitude displayed the last few days. Days and nights have been all the same, no delays being allowed on any account.

Later unofficial dispatches than the above show that Petersburg was still occupied by the enemy.

Dispatches from Gen. Sheridan to June 18th, have been received at the War Department. He reports a victory over the enemy at Trevillion Station, on the Virginia Central railroad, a few miles south of Gordonsville, where Gen. Lee a few days ago reported a rebel victory.

#### GENERAL NEWS ITEMS.

Caterpillars are committing ravages upon the fruit trees on the Cape. Many orchards have been completely swept of their foliage by them.

A law has been passed by Congress for the prevention of counterfeiting in coin, foreign or domestic. It prohibits the manufacture also of coin of original design, under a penalty of \$3000 fine or imprisonment five years.

The Rev. Timothy Tuttle died at Ledyard, Ct., on Monday, aged 85 years. He had performed the pastoral office in that town for the unusual period of nearly 53 years.

The New York World says it is a remarkable fact that the sales of meat in that city and neighborhood have fallen off twenty-five per cent. as compared with the consumption this time last year.

The first American flag ever raised in this country is on exhibition at the great Sanitary fair in Philadelphia. It was the first hoisted by Paul Jones on board the frigate Bon Homme Richard, and afterwards transferred to the frigate Alliance.

The Cincinnati Gazette says a two-thirds crop of winter wheat may be calculated on from at least ten central and north-western States; and of spring wheat there will be a greater yield than ever before, both on account of the greater breadth of ground sown and the favorable weather for its growth.

Mormon emigration from Europe is declining this year. Thirty-six hundred emigrants came last year. Only sixteen hundred will come this year. They are all from the north of Europe.

English sovereigns and half sovereigns of the value of £1039, or in our currency nearly \$10,000, were stolen in New Haven on Wednesday, from two Englishmen named Johnson and Gill, by another Englishman named Penneck.

The Presbytery of Nashville, has rescinded the vote by which it bound its churches to the "General Assembly of the Confederate States."

The famous old Morgue or dead-house at Paris, which has figured in so many novels and been visited by so many tourists, has been demolished and a new one built immediately behind the Cathedral of Notre Dame. Here are preserved the clothes of the unfortunate dead, waiting one year for recognition. In one room, lighted in the most effective manner, are twelve slabs of black marble, on which are laid the bodies recently found; and in the next apartment are fourteen slabs for bodies decomposed beyond recognition; and water falls continuously on the corpses.

The sales at the Philadelphia Sanitary Fair amount to \$66,000, and the contributions in cash to \$490,000. The Fair will not be closed until the 30th inst.

Four hundred thousand soldiers' letters were sent North from the Washington Post Office on Friday. They are principally from the army of the Potomac and weigh upwards of six tons.

At a meeting of the Archaeological Association in London, the Rev. C. H. Hartshorne exhibited the signet-ring of the celebrated Caesar Borgia. The remarkable object of Roman art is of gold, slightly enamelled, with the date 1509. At the back is a slide, within which, it is related, he carried the poison he was in the habit of dropping into the wine of his unsuspecting guests. The signet is contained in an elegantly chased silver box surmounted by a jewel.

The musical scale of Nature is still the subject of eager discussion. The Chinese and old Gauls had a scale consisting of five tones derived from each other by a succession of perfect fifths. Compared with our modern scale, it wants the fourth and seventh, and is the most usual scale of the Scotch airs.

It may not be generally known that anything will cook just as soon in water boiling as slowly as possible, as it will in water boiling with the greatest fury. Water under the pressure of the atmosphere and at the level of the sea, boils at 212 Fah., and as long as it is open to the air, no fire however fierce, will heat it a single degree above this temperature. If the vessel be closed with an air-tight cover so as to increase the pressure on the liquid, it may be heated to any degree whatever.

In the great desert of Sahara, in the year 1860, five artesian wells were opened, around which vegetation thrives luxuriantly.

A cure for the whooping-cough is announced in France of rather a singular character. It is the inhaling for a few moments the vapor given off by the lime which has been used in the purification of coal gas.

Capt. Bates, of Major General Meade's personal staff arrived at Washington on Friday, June 10, having in charge twenty-seven battle flag trophies, captured from Gen. Lee's army in the recent battles in Virginia.

The Port Elizabeth (Cape of Good Hope) Herald of April 15 says that a Portuguese man-of-war had arrived in Simon's Bay from Mozambique, with news that the Livingston expedition has been broken up,

and that the Dr. and party had left in the Pioneer and Lady Nyassa, in tow of the Orestes and Ariel, for Bombay, and would return to England overland. The mission party had also abandoned the mission to the Zambesi, and the bishop was at Quilimane, awaiting an opportunity of coming down.

#### SINGULAR INCIDENT.

A gentleman belonging to Greenock, who was among the saved from the wreck of the ill-fated screw steamer Anglo Saxon, describes in a letter to a relative residing in that town a remarkable circumstance connected with the landing of one of the boats belonging to the ship. The letter is dated St. John, May 1. He says:

"The last time I saw Captain Burgess (the commander of the Anglo Saxon) he was assisting to lower the small boat, in which were embarked twenty-two men, one lady and myself. We left without food, compass, or sufficient clothing. We were knocked about in a fog all day, not knowing whither we were drifting. Toward eve, however, we espied a cliff, off Belle Isle, when we steered for Cape Race, which we made. Approaching the shore we saw a man carrying a gun, and accompanied by two large Newfoundland dogs. He evidently saw us, and made signal for us to approach the shore cautiously. We followed his course for some time, till he was hid from us by a large cliff, which it was impossible he could descend.

The two dogs, however, soon appeared, descending this dangerous headland, and upon reaching the water dashed precipitately into the sea, howling dreadfully. Having swam out close to our boat, they then turned toward the shore, keeping a little distance ahead of us, indicating that we were to follow them. Our singular pilots seemed to understand the danger of our position, as we did not deviate from the course they were leading us without a loud howl being uttered by them. At last we arrived in a large natural creek, where a safe landing was effected. No other similar creek was to be seen, which caused us all to wander at the sagacity displayed by these dumb animals. No doubt our preservation was in a great measure attributable to these noble dogs. An alarm having been raised, a rope was let down by a pulley, and we were taken up the cliff, which is one hundred and fifty feet in height. We were shortly after enabled to reach the lighthouse, where every attention was paid to us."

#### SCIENCE AND RELIGION.

At the late meeting of the Convocation of Canterbury, a petition, signed by some of the most scientific men in Great Britain, was presented by Canon Wordsworth. The petitioners described themselves as students of the sciences, and expressed their sincere regret that researches into scientific truth were perverted by some in our own times into occasion for casting doubt upon the truth and authenticity of the Holy Scriptures. The petitioners proceeded to say:

"We conceive that it is impossible for the Word of God, as written in the book of nature, and God's word written in Holy Scripture, to contradict one another, however much they may appear to differ. We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see through a glass darkly, and we confidently believe that a time will come when the two records will be seen to agree in every particular. We cannot but deplore that natural science should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to holy writ.

We believe it is the duty of every scientific student to investigate nature simply for the purpose of illustrating truth, and that if he finds that some of his results appear to be in contradiction to the written Word, or rather to his own interpretations of it which may be erroneous, he should not presumptuously affirm that his own conclusions must be right, and the statements of Scripture wrong; rather leave the two, side by side, till it should please God to allow us to see the manner in which they may be reconciled; and instead of insisting upon the seeming differences between science and the Scriptures, it would be as well to rest in faith upon the points in which they agree.

We therefore pray that the bishops and clergy in Convocation assembled, and of the Church of England will do all in their power to maintain a harmonious alliance between physical science and revealed religion."

PROTESTANT CHURCHES IN JAPAN.—Soon after the arrival of the Rev. Messrs. Liggins and Williams in Japan, they added to their labors among the Japanese the holding of a Sunday morning service for the benefit of the American and English merchants who reside at the port of Nagasaki.

The numbers in attendance at this service continued to increase, especially after the visit of the Bishop of Victoria, who encouraged the English merchants to attend. The Bishop also obtained aid toward the erection of a building in which to worship; which, added to what Mr. Williams received from American merchants, enabled him to erect a Church, which he calls "a little beauty." Mr. Liggins having left the country, on account of ill-health, just before the Bishop of Victoria's visit, the holding of this service has devolved entirely on Mr. Williams, who has remained at his post during all the recent troubles in Japan. As Mr. Williams remarks, "the day that his Church was opened is a day which will be ever memorable in the history of the Church in Japan—as it is the first Protestant Church ever built in this land."

The English and Scotch residents at Yokohama, the port of Yeddo, have built the second Protestant Church in Japan, and the service of the Church of England is to be used in it. It was opened in December last, and a large congregation assembled on the occasion. All the foreign diplomats and

consuls, and many military and naval officers were present, and the community generally. There are one hundred and eight British subjects, and eighty-five Americans at this port.

As soon as it is judged expedient, services for the natives in the Japanese language will be held in these Churches, or other Churches will be erected; but at present the missionaries have to confine their labors among the Japanese to the distribution of books and conversation with their native visitors. But the holding of these English services will not only be highly beneficial to foreign residents; the natives, also, may gather from them some idea of the true Christian worship, and see how much it differs, both from the worship of the Jesuits and their own heathen services.

#### THE BIG TREES OF CALIFORNIA.

The Atlantic Monthly for June, in an article entitled "Seven Weeks in the Great Yo-Semite," thus speaks of some immense trees in that region: "Take the dry statistics of the matter. Out of one hundred and thirty-two trees which have been measured, not one underfifties twenty-eight feet in circumference; five range between thirty-two and thirty-six feet; fifty-eight between forty and fifty feet; thirty-four between fifty and sixty; fourteen between sixty and seventy; thirteen between seventy and eighty-two between eighty and ninety; two between ninety and one hundred; two are just one hundred; and one is one hundred and two. This last, before the storms truncated it, had a height of four hundred feet. I found a rough ladder laid against its trunk—for it is prostrate—and climbed upon its side by that and steps cut in the bark. I mounted the swell of the trunk to the butt and there made the measurement which ascertained its diameter as thirty-four feet,—its circumference one hundred and two feet plus fraction. Of course the thickness of its bark is various, but I cut off some of it to a foot in depth and there was evidently more below that.

To make some rough attempt at a conception of what these figures amount to, suppose the tree fallen at the gable of an ordinary two-story house. You propose to cross by a plank laid from your roof to the upper side of the tree. The plank would perceptibly slope up from your roof-peak. Through another tree, lying prostrate also, and hollow from end to end, our whole cavalcade charged at the full trot for a distance of one hundred and fifty feet. The entire length of this tree before truncation had been about three hundred and fifty feet. In the hollow bases of trees still standing we easily sheltered ourselves and horses. We tried throwing to the top of some of them with ludicrous success, and finally came to the monarch of them all, a glorious monster not included in the above table of dimensions, as most of those mentioned are still living, and all have the bark upon them still, while the tree is to some extent barked and charred. When it stood erect in its live wrappings, it measured forty feet in diameter—over one hundred and twenty in circumference! Estimates, grounded on the well-known principle of yearly cortical increase, indisputably throw back the birth of these largest giants as far as 1200 B. C. Thus their tender saplings were running up just as the gates of Troy were tumbling down, and some of them had fulfilled the lifetime of the late Hartford Charter-Oak when Solomon called his Master Masons to refreshment from the building of the Temple. We cannot realize time-images as we can those of space by a reference to dimensions within experience, so that the age of these marvellous trees still remains to me an incomprehensible fact, though with my mind's eye I continue to see how mountain-massy they look, and how dwarfed is the man who leans against them."

#### "CHRISTIAN UNITY."

The New York Observer of last week has a sensible article on "Christian Unity"—False and True. We believe precisely in "unity" with the editor when he says, "The obligation to love and honor, and be co-laborers with all who love our Lord Jesus Christ, exists along with the obligation to hold firmly, and to propagate that form of faith which we believe to be taught in the Word of God, and best adapted to the order of his house, and the triumph of his kingdom. True charity is no more an obligation than is the strength and persistence of opinion,—but it is as much an obligation, and there may be a sin in indifference to truth; just as there is in the spirit of sectarian alienation and bitterness. The foundations of Protestantism, the supreme and sufficient authority of the Word of God, the fall of man, and salvation by Christ, are broad enough for all evangelical Christians, and in the unity of that faith, and in the spirit of Christ, they may be at the same time inflexible adherents of their respective churches,—Episcopalians, or Presbyterians, or Baptists, from the profoundest conviction of the truth and importance of their denominational distinctions. This is the unity of which we have been the advocate, and the only one, as we conceive, which is compatible with high Christian character, and of service to the world."

"It is one thing to give up differences because we are not which way is right, and quite another to give them up from the force of positive convictions. We have known good and useful people who would about as soon be in one church as in another, but generally such people are any thing but established and influential Christians. In wanting the positiveness which makes an energetic and efficient member of the church to which they belong, they want the qualities which are essential to a ripe and useful Christian character."

These are sound views. Of course, we believe that the distinguishing sentiments of the Baptists are taught in the Word of God, and even required by that Word; and yet we would have no man come to our platform and "follow with us," unless his heart and conscience come too. Outward uniform-

ity, so far from being true Christian unity, may exist in utter contrariety to it, and in that case it has, in our judgment, very little value. Let us all stand for what we believe to be truth, and God to unite us upon that basis as fast as consistent—but upon no other.—*Christian See.*

A HORNED WOMAN.—The New York Observer of the 12th inst., contains a letter from its correspondent at Larnaca, in the island of Cyprus (Turkish dominions), describing a most remarkable *lusus nature* recently discovered there. It is nothing less than a woman with horns growing out of her head! She has one large horn on the side of her head of the size and consistency of an ordinary ram's horn, besides three or four cornicles on other parts of her head. The writer states that he has seen her, and that she has been visited by nearly all the Consuls and Europeans in that place, some of whom are making an effort to secure her for an exhibition.

THE POWER OF GOD.—The Thracians had a very striking emblem expressive of the almighty power of God. It was a sun with three beams—one shining upon a sea of ice and melting it; another upon a rock, and melting it; and a third upon a dead man, and putting life into him. How strictly does this emblem harmonize with what the apostle says of the Gospel—that it is the power of God unto salvation to every one that believeth; it melts the hardest heart into a uniform obedience to the divine will, and raises those who were dead in trespasses and sins to a life of righteousness.

HAY IN MAINE.—The Portland Argus says that hay costs the government \$24 per ton at that port, but that parties are offering to contract to deliver this year's crop at \$22 and less. Those in the interior say there has never been such a season for grass as the present, and that the fields look as though they would need mowing during the present month. Grain, however, generally exercises no small influence upon the price of hay, and so long as that remains at its present rate it is thought that hay cannot depreciate to any great extent.

MRS. GUINNESS.—Mrs. Henry Grattan Guinness, wife of the well-known preacher, recently delivered a sermon in the Friend's meeting house, in Cecil street, Limerick, Ireland, to a dense and highly respectable congregation, consisting exclusively of ladies. The house was crowded. The preacher took her text from St. Paul's Epistle to the Romans 8: 4, and is reported to have spoken "with great volubility and animation" for nearly an hour.

HOLINESS.—Holiness is the perfection, holiness is the very heaven of God; and you and I have heaven restored to us just as far as the image of God is restored to our minds. Believing in him, we are changed into the same image; and, being thus redeemed, we are enabled to rejoice "with joy which is unspeakable and full of glory." It is a grand truth, therefore, that as God is infinitely holy in himself he must also be so in his own law.

#### Correspondence.

##### FROM H. B. WOODCOCK.

Bro. Litch—Dear Sir—Notwithstanding all the various opinions concerning the seals and the trumpets of Revelation, I can see no evidence that we have passed beyond the second seal—Rev. 6: 3, 4. It is very probable that before the close of the present year we shall "Come and see" the opening of the black horse seal. But as yet, I regard that event as being in the future, as the signs of the times abundantly prove. How any reflecting mind can fix on the Emperor of France as the eighth horn, or king—"That willful king," or little horn of Daniel's vision, "that man of sin, the son of perdition," that ascends out of the bottomless pit at the sounding of the first two trumpets, and goes to perdition at the pouring out of the seventh vial, at the end of the 2300 and 1290 days—is an incomprehensible mystery.

If I remember right, your opinion of the opening of the sixth seal, is that it is yet future. This is undoubtedly correct. Let those that believe it, past, show the record of the time without making that remarkable prophecy a vagary unworthy of a place in the revelations of Jesus Christ. The opening of one seal in the future, is proof positive that the sounding of all the trumpets, is further in the future; and that the first two trumpet will reveal "That man of sin, the son of perdition," from his own place.

Yours truly, H. B. WOODCOCK.  
Connersville, Ind., May 6, 1864.

##### FROM J. G. STERLING.

Dear Bro. Litch, and Brethren and Sisters—We are certainly living in "perilous times." How few exhibit that deep, firm and abiding interest in the cause of Christ, known and felt in former times. How few of the professed disciples of Christ see the importance of obeying the injunction of the apostles, "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another daily," &c. Now even on the Lord's day, and at the assembly of his people, "the war," "our farms," "the hard times," &c., &c., engross more attention often than the "things concerning the kingdom of God." But what is even worse, many spend that day, set apart among Christians, from time immemorial, to the worship of God and in celebration of our Lord's resurrection—many, I say appropriate that time visiting, making business arrangements, &c. Now, brethren and sisters, this will not do. We are either on the Lord's side, or we are not. There is no half-way ground. We may, indeed, be lukewarm, neither cold nor hot, but we are not then on neutral ground; and, unless we arouse ourselves, our Lord will spew us out of his mouth.

Jesus has declared it impossible to serve God and mammon (i. e. riches,) but how many are trying to do it, and are eagerly "heaping up treasures against the last days." O, may God help us to arouse.

Brethren and sisters of the "Second Advent Church in Springwater," are we doing our duty? Professing to be looking for the coming of Christ in this age, and very likely in our day, why are we not more given up to his service? Why do we think so much about adorning our persons, and so little about adorning the doctrine of our Lord Jesus Christ? Let us not have a name to live while we are dead! If we can labor six days in the week, why can we not assemble for God's worship on one day of the week? We can if we love God more than the world and the things of the world; and remember, "If any man love the world, the love of the Father is not in him."

Finally, my brethren and sisters, we shall certainly soon be called to give an account of our stewardship. There is no mistake—our Lord is soon, very soon coming. The evidences of it are thickening around us every day. Soon we shall hear the glorious proclamation, "Behold the bridegroom cometh." Let us be ready with our lamps trimmed and burning, and oil in our vessels, that we may be admitted to the Marriage Supper of the Lamb. J. G. STERLING.

#### Obituary.

##### AUGUSTUS D. C. GUILD.

Bro. Litch—We have been made, by the providence of our heavenly Father, of late to drink deep of the cup of affliction by the sad news of the death of our youngest son, Augustus D. C. Guild, who was killed instantly in a charge upon the enemy's works in the woods near Spotsylvania Court House, on the 10th of May, in the 36th year of his age. But we mourn not as those that have no hope.

The subject of this notice was wrought upon by the spirit of God in a saving manner, we trust, when very young. But by the providence of God he became associated with those of a sceptical or infidel stamp, and being young in experience, his mind became somewhat darkened; by their sophisticated reasonings, and throwing passages of Scripture upon his mind that was somewhat contradictory to appearance and hard to solve, he was stumbled for many years. Yet all this time he attended the preached word, and ever appeared to act from principles. But this last winter, when in the Potomac army, and under the blessing of God, and aid of his Chaplain, those dark clouds were dispelled, and he felt to rejoice in the light and felt his heart to overflow with gratitude—and thanks for the daily prayers that had and were ascending to the throne of grace in his behalf and family by his friends. "And my daily prayer is," he says, "that I may so live (in this wicked place full of vice and sin), that my faith may grow stronger as trials increase." He has left a wife and son to mourn their loss.

Yours in the blessed hope of a glorious resurrection. D. GUILD.  
Massachusetts papers please mention his death.

##### MRS. MARY ELIZABETH BALLARD.

Mrs. Mary Elizabeth Ballard, wife of Hartley J. Ballard, Esq., and daughter of Samuel A. Howe, of Springwater, N. Y., died in Momence, Kankakee Co., Ill., after a short but severe illness, on the 9th May, 1864, at the age of 23 years, 4 months and 23 days.

Sister Ballard first professed hope in Christ in 1856, during a protracted effort of Bro. Blivin, of the Methodist E. Church, and subsequently united with the Second Advent Church of this place. On the 21st of July 1862, she was married, and resided thereafter in Pontiac, Vt., until August, 1863, when



## The Family Circle.

## AN ANCIENT SAXON HYMN.

O, Lord beloved!  
O God, my Judge!  
Hear me!  
I know my soul  
Is wounded with sins;  
Heal thou it,  
Lord of Heaven!  
For thou easily canst,  
Physician of us all,  
O Light of light!  
O Joy of life,  
Thou art the Saviour, God!  
Nor can we ever say,  
Nor indeed know  
How noble Thou art,  
Eternal Lord!  
Nor though the hosts of angels  
Up in heaven,  
In their assembled wisdom  
Should begin to say it,  
Might they ever tell  
How great thou art,  
Lord of angels,  
King of all kings,  
Creator of all worlds,  
The living Christ,  
Thou art the Prince  
That of former years  
The joy of all women,  
Was born at Bethlehem  
A glory to all  
The children of men,  
To them that believe  
On the living God.  
I confess thee,  
I believe on thee,  
Beloved Saviour!  
Thou art the Mighty One,  
The Eternal King  
Of all creatures,  
And I am  
Of little worth,  
A depraved man,  
Who is sinning here  
Well nigh night and day.  
I do as I would not  
Sometimes in actions  
Sometimes in words,  
Sometimes in thought,  
Very guilty  
Of and repeatedly,  
But I beseech thee,  
Human born,  
Mighty Lord,  
Pity me,  
With the Holy Spirit  
And the Almighty Father,  
That I may do thy will.

(Original.)

## The Conversational Historian.

A GENERAL SYNOPSIS OF

Ancient and Modern Empires, Kingdoms and States.

BY NATHANIEL BROWN.  
Author of Essays on Education.

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## CHAPTER XLV.

Rome.—Adrian, Titus Antoninus, Marcus Aurelius Antoninus.

Did Adrian extend or contract the Roman territory?  
He curtailed it very much by relinquishing all east of the Euphrates, and giving up the conquests of Trajan.

Were the Jews rebellious during his reign?  
They were, and he slew of them in battle 580,000!

What was there uncommon in his character?  
He had a great variety of endowments.

In thirteen years he visited, generally on foot, all the provinces of his empire bare-headed. He was an orator, painter, mathematician and author; and he knew all his soldiers by name.

Was the reign of Adrian prosperous?  
It was upon the whole, considering his vanity and envy, which sometimes got the better of his good resolutions.

How long did Adrian reign?  
He reigned twenty-two years.

Who became emperor after the death of Adrian?  
Titus Antoninus, who was adopted by Adrian.

When did Antoninus succeed to the Empire?  
135 years A. C.

Was he a good ruler?  
One of the very best of emperors.

What is said of his general character?  
History says that his virtues were an ornament to human nature—that he was a blessing to mankind; that he preferred peace to war, yet pursued war when necessary with vigor and success. He was also conspicuous for justice and leniency, and a patron of learned men.

What was the surname of Titus Antoninus?  
Pius.

Who succeeded Pius?  
Marcus Aurelius Antoninus. His former name was Annianus Verus, and with Lucius Verus his brother, had been designated by Adrian to succeed Pius. Pius confirmed the adoption of Marcus, but did not that of Lucius.

When did Marcus Aurelius Antoninus come to the throne?  
161 years A. C.

Did he associate his brother Verus with him in the government of the empire?  
It was so, but Verus soon died.

Was Aurelius as good a prince as Pius?  
In every respect he was as good as Pius, and exceeded him as a philosopher.

Did Aurelius visit the various provinces of his empire?  
For benevolent purposes, he visited the remotest appendages of Rome.

Was it during the sway of Aurelius that a plentiful shower of rain fell for his army, beyond the Danube, who were dying of thirst, in answer to the prayers of a Christian legion?

Yes—and the same cloud that brought rain for his army, carried hail, thunder and lightning to his enemies!

Is it generally the case that blessings from the Lord of creation to his people, are curses to his enemies?

It is not often thus, but instances are recorded in history where it has been even so.

Were there many Christians in the days of Aurelius?

Converts to the Christian faith had greatly multiplied throughout the whole of the Roman empire.

## CHAPTER XLVI.

Rome.—Commodus, Pertinax, Didius Julianus, Severus, Caracalla, Geta.

After the death of Aurelius, who mounted the throne of Rome?

His son, Commodus, 180 years A. C.

Was Commodus a good emperor?

He was an infamous wretch—a most detestable emperor.

What was the general bias of his mind?

He was mean and base in all his inclinations, and was much amused with the games of the amphitheatres, the sports of the circus, and of the boxes and gladiators.

Was there anything about him noble?

No. He spent his days in feasting, and his nights in debaucheries; he was a savage—a brute!

Was he suffered long to live?

His concubine and other conspirators put him to death after a reign of twelve years.

Who succeeded Commodus?

Pertinax, whose father had been a slave, was proclaimed emperor by the Praetorian guards, 193 years A. C.

Was he a worthy monarch?

He was; but in the reformation of abuses he was cruelly murdered by the same guards who had just before proclaimed him emperor.

How long did he reign?

A period of only three months.

Who succeeded Pertinax?

Didius Julianus, 193 years A. C.

Who was Julianus?

He was the most wealthy man in Rome, and bought the imperial sceptre and purple of the Praetorian guards, for nine millions of dollars of our money.

Did he long wear his purchased honors?

He was immediately beheaded, and Severus, a brilliant commander of a Roman legion, took the imperial diadem the same year. He was an African, of vast ambition.

What was the character of his administration?

He acted with wisdom and discretion, but tyrannically. His military talents were of a high order, and he well sustained the glory of the Roman arms.

How long did he reign?

He reigned eighteen years.

Who took the sceptre on the death of Severus?

His sons, Caracalla and Geta, 211 years A. C.

What was their character?

Caracalla was brutal, cruel and bloody; but Geta was humane and mild.

What became of the two brothers?

Geta was murdered by Caracalla, and the latter was assassinated six years afterwards. He died bloody and unlamented.

Why is it that God permits so many tyrants to afflict and scourge our race?

They appear to be the ministers of God's vengeance to punish men for their sins. Thus the wicked in this life have the sound of the trumpet and the alarm of war. God rejects their confidences, and permits them to see the standard, to witness destruction upon destruction on all they love and cherish, by the hand of the very man, perhaps, whom they have supported in iniquity.

Are not God's dealings with the nations at times very mysterious?

Both with nations and individuals, God deals in a most incomprehensible manner. "Darkness and clouds are round about him, yet justice and judgment are the habitation of his throne."

## CHAPTER XLVII.

Rome.—Caracalla, Macrinus, Heligabates, Philip, the Gordians, Maximinus, Alexander Severus.

Whose blood had Caracalla shed?

His friend, Lactius; his own wife, Plautina; Papinian, the civilian; all the governors his brother had appointed; and also 2000 of his brother's friends, end very many others.

Who took the sceptre at the death of Caracalla?

Macrinus, who insinuated the death of Caracalla, 217 years A. C.

Who was Macrinus, and how long did he wear his imperial honors?

He rose to the purple from obscurity, and reigned only fourteen months.

Who succeeded him?

Heligabates, a son of Caracalla.

How long did he sway the sceptre?

He was murdered in the fourth year of his reign.

What was the character of Heligabates?

His character was too indecent for description; but would bear comparison with Nero's. His cruelties, prodigality and licentiousness were indescribable.

Who came to the throne after Heligabates?

Alexander Severus, 222 years A. C. He was a cousin to the late emperor.

What was his character?

Good. He was one of the best of emperors. He possessed great energy of character; was wise, benevolent and honored by his subjects. He loved good men, and repressed the vicious; he excelled in learning, was an excellent poet, also a sculptor and painter. He was abstemious in his diet, and died a Christian.

How did he come by his death?

At the instigation of Maximinus, he was assassinated.

Who then ascended the throne?

Maximinus, 235 years A. C.

Who was Maximinus?

He was the son of a Thracian shepherd, and of gigantic stature, being full eight feet in height.

What was his character as emperor?

He was very blood-thirsty and ferocious; in three years he was assassinated by his soldiers. During his reign the two Gordians were proclaimed emperors, but both soon perished.

Who succeeded at last?

Gordian, a grandson of one of the former, 238 years A. C.

How long did Gordian reign?

Nearly six years.

Was he a prince of much repute?

He was endeared to his people by many good qualities. He was a lover of learning.

What became of Gordian?

He was murdered by Philip, an Arabian, the Praetorian praefect.

Then received the purple?

Philip, 244 years A. C.

How long did Philip reign?

Five years.

What became of him?

He was assassinated.

Have not great numbers of kings and Roman emperors been assassinated?

A very large proportion of kings and nobles, and sultans and emperors of the earth have died by the hand of violence.

## A HAPPY HOME.

What a sweet picture is that of a happy home and a fond domestic circle! Thousands of such may be found in this Christian land. We will try to tell our young readers what are the principal things which will make home happy.

First of all is *piety*. The love of God and constant endeavor to keep his commandments, an humble trust in the Lord Jesus Christ, and a good hope through his grace of a celestial home hereafter—these tend to smoothe away all the troubles of life, and to heighten all its enjoyments.

Next comes *mutual affection*. This helps to suppress every unkind word and action, and makes each member of the household anxious to regard the wishes and promote the happiness of every other. Love is better than sunshine in any dwelling, far better than costly furniture, or fine clothes, or plenty of money.

Thirdly, in every house where there are children, comes an obedient and respectful demeanor on the part of the children toward all who are older than themselves, and especially toward their parents. Such a demeanor leads children to be regarded as ornaments and comforts to society; otherwise they are likely to be considered as plagues and nuisances.

Fourthly, a love of reading. How exceedingly pleasant it is to fill up the leisure hours, and especially long winter evenings, with loud reading! Thus the whole family may share the pleasure of reviewing the history of other times, or join in a common excursion to other lands, and all are furnished with food for reflection and subjects for conversation.

All these sources of in-door enjoyment are almost equally within reach of the rich and the poor of families in the city or country. Let each one of our readers try to do what he can to make his own a happy home.

## A MODEL MERCHANT.

A certain merchant, during the present war, made a contract with a mechanic to supply him with a quantity of tin cans. Not long after this the price of tin rose so much that the contractor must lose money by completing the work at the price agreed upon. However, he said nothing, but went on delivering the cans. When the first bill for the cans was received, the employer called upon him, and said:

"I understand you are losing money upon this job."

"Yes," replied the contractor; "but I can stand it; a contract is a contract, you know."

"How much will you lose?" asked the gentleman.

O, no matter," was the reply; "I don't complain, and you ought not to."

"I insist on knowing."

"Well, since you desire it, I shall lose so much per hundred," naming the amount.

"Well, sir," said the noble-hearted man, "you must not lose this; it would not be right. I shall add the amount to your bill, and as the price of material may still rise, I will advance you the money for the whole of the contract, which no doubt you can now use to advantage."

The difference thus paid, to which the contractor laid no claim, amounted to

five hundred dollars. That was something more than business honesty—it was Christian principle carried into business. The world needs just such examples to convince it of the truth of religion.

## TRANSLATIONS OF THE BIBLE.

What is the meaning of the word Septuagint?

Seventy. The translation was so called because it was made by seventy or more, strictly speaking, by seventy-two men; six having been chosen from each of the twelve tribes of Israel for this purpose.

When and where was this translation made?

At Alexandria, in Egypt, about 300 years before Christ. It was a translation of the Old Testament from the Hebrew into the Greek.

How was it regarded by the Jews in the time of Christ?

It was regarded with peculiar reverence. Our Saviour and the apostles in their discourses generally quoted from this version.

What is the Vulgate translation?

It is a Latin translation of the Septuagint, not of the Hebrew, and called the Vulgate because, being the only version which the Roman Catholic church holds to be reliable, it is in that church the common version.

When and by whom was this translation made?

By Jerome, about the year A. D. 400. It was hastily made, and became very incorrect by many changes.

What is the Douay Bible?

It is an English translation of the Vulgate, with notes and comments, and this is the only English Bible approved by the Roman Catholic church.

From what did it receive its name?

From the place where it was first published—Douay, a town in France.

When was it published?

In 1610.

Why does it differ so much from the English Bible?

Because it was not from the original Hebrew, but from the Vulgate, which was from the Septuagint, and very imperfect. It could not be as correct as a translation made directly from the Hebrew.

Why is our English version called "King James' Bible"?

Because it was made during the reign of James I., King of England.

When was it begun, and when completed?

In the year 1607 the work was commenced, and was finished in about three years, and published in 1611.

By whom was the translation made?

Fifty-four of the most learned men in the kingdom were appointed for the task. Seven did not serve—leaving forty-seven as the number who were actually engaged in the work.

How was the labor apportioned among this number?

They were divided into six classes, to each of which a certain portion of the Bible was given to translate—not from the Latin, or from the Septuagint—but directly from the original Hebrew and Greek.

How will our English translation compare with other versions of the Bible?

It is said by the most competent judges to be better than any other.

When and by whom was the Bible first divided into chapters?

It is generally said to have been done by Cardinal Hugo, A. D. 1240. But as early as the third century, the four Gospels had been divided into chapters.

When and by whom were the chapters divided into verses?

By Robert Stephens, in the year 1551. It is said that he performed the greater part of this laborious task while on horseback, on a journey to Paris to Lyons.

Wealth is not acquired, as many persons suppose, by fortunate speculations and splendid enterprises, but by the daily practice of industry, frugality and economy. He who relies upon these means will rarely be found destitute, and who ever relies upon any other will generally become bankrupt.

THE COCOA TREE.—The cocoa tree furnishes the Indians with bread, water, wine, vinegar, milk, oil, honey and sugar; and from its leaves, branches, and the shells and husks of the fruit, they obtain thread, clothes, vases, cups, baskets, paper, boat-sails and ropes.

If we are loved by those around us, we can easily bear the hostility of the rest of the world; just as, if we are before a warm fire, we need not care for all the ice in the polar regions.

## MEETINGS IN PENNSYLVANIA AND NEW HAMPSHIRE.

Lord willing, I will spend the last four Sabbaths in July in Pennsylvania, as brethren Hollen, Laning, and Jackson may arrange. They will please give notice in the Herald of the appointments they desire me to fill. The month of August I will spend in New Hampshire, as Bro. Bunday and others may arrange. L. OSLER.

Providence, R. I., June 18, 1864.

ELDER OSLER will act as agent for the Herald and Visitor, receiving subscriptions, remittances and donations. The first half of the first volume of the Visitor is out, and new subscribers can have back numbers, or take only the last half, as they choose.—Ed.

## AMERICAN MILLENNIAL ASSOCIATION.

The Standing Committee of the A. M. Association will hold their regular quarterly meeting for the transaction of business connected with the Periodical Department and Book Concern, Thursday, July 14, at 10, A. M., in the Herald office, Boston, Mass.

JOSIAH LITCH, President.

F. GUNNER, Recording Secretary.

Addison, Vt., June 6, 1864.

## MEETING ON FOURTH OF JULY.

The Annual Grove meeting on the 3d and 4th of July, will be held at Kingston, N. H., as usual this year. Elds. Osler and Litch will attend. A good meeting is expected, and the Advent friends are invited, far and near, to attend.

Notice is hereby given that we shall hold our Annual Meeting as usual on the 3d and 4th of July next. Who of God's servants will come over and help us?

Particulars afterwards. F. GALE, Clerk.

Kingston, N. H. May 27, 1864.

My Post-Office address for the present, will be Hydeville, Vermont.

D. BOSWORTH.

Please inform the friends through the Herald, in the region of Colburn, Smithfield, Bellville and Kingston, that I purpose to make them a visit to preach the Gospel, as soon as possible, by the Divine permission. DANIEL CAMPBELL.

REMOVAL.—Messiah's Church (Evangelical Advent) in New York, on and after May 8, will (D. V.) worship in their Chapel, No. 7, Seventh Avenue, between Greenwich Avenue and 12th Street. Services every Sabbath at 10:12 A. M. and 8 and 7:34 P. M. The prayerful support and co-operation of all Christians is solicited.

## Advertisements.

Premiums for Subscribers.

We make the following offer:—For each new subscriber paying two dollars for one year, in advance, FIFTY CENTS; payable in any of the following Books or any Tracts. Thus the person sending one hundred subscribers, will obtain a handsome Religious Library.

BOOKS. Price. Postage.

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do. gilt, 1 00 12

do. morocco, 1 50 12

12mo. gilt, 2 00 28

12mo. gilt, morocco, 2 50 28

We will send any books or tracts in the Boston market, at the retail prices.

In addition to the above, Elder Bosworth authorizes us to say, that to the person sending in 40 new paying subscribers for one year, within three months from present date, he will pay ten dollars.



# The Advent Herald.

"Behold, I come quickly."

"Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

WHOLE NO. 1204.

BOSTON, TUESDAY, JUNE 28, 1864.

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J. Litch, Editor.

To whom communications for the Association, and communications for the Herald, should be addressed.  
Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

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[For Terms, &c., see Fourth Page.]

## Communications.

### (Original.)

#### THE OLD MAN'S INQUIRY.

BY L. R. C.

Where are they, the friends of "lang syne?"  
The friends of my boyhood's glad hours?  
Around whom fond memory twines  
A wreath of bright fancies and flowers?  
Each loved voice is echoing now,  
Like music from regions afar,  
And I gaze on each fair beaming brow,  
But they're vanished, O where, tell me where?

Where are they, those visions of yore,  
That decked all my future with joy?  
O youth, hast thou come to restore  
Those visions that Time did destroy?  
O, I live in those day-dreams again;  
I am musing at sorrow and care;  
At old Time I will laugh with disdain—  
Ah, they're vanished, but where, tell me where?

Again and again, as of old,  
I visit those well-loved retreats,  
White Memory, with rapture untold,  
Glides back on her swift-glancing feet.  
I start, and the vision has fled,  
And I turn me away in despair;  
For my heart to "sue lang syne" is wed—  
And the past it is, where, tell me where?

My hair is with age silvered o'er,  
My step is now feeble and slow;  
The loved ones have all gone before,  
And the old man is waiting to go.  
Yet brighter and brighter the fire  
Is burning on Memory's shrine—  
The taper will never expire,  
For it is kindled by Mercy divine.

The voice of my Saviour I hear,  
He is bidding the old man to come;  
Then farewell to sorrow and fear,  
For the angels will carry me home;  
Glad I'll turn me away from the past,  
And for the bright future prepare;  
For the friends that I loved in "lang syne,"  
Are waiting, are waiting no more.

Mary, C. E.

### (Original.)

#### IS THE WORLD IMPROVING?

REVOLUTION—PHILANTHROPIC MOVEMENTS.

BY A PEDESTRIAN MISSIONARY.

The study of human nature is at once painful and profitable. What a piece of work is man! How wonderfully great—how amazingly little! How noble at times—how ignoble at others! Now he is seen contending earnestly for liberty, one of God's most precious gifts; and anon he is beheld striving to deprive his brother of that boon which he himself would be willing to die for rather than abandon. England has for centuries struggled for her liberties, and although often defeated in the attempt, yet has realized the truth of the well known triplet:

"Freedom's battle once begun,  
Requothed from bleeding sire to son,  
Tho' often lost, at last is always won."

How strangely inconsistent therefore, to find free and noble England contending against freedom, and how sad to find her warring in order to enslave her own flesh and blood. It is, however, not a little consolatory that she who has done so much for liberty when she fought for it, has materially aided the same good cause when fought against it and failed in her attempt.

Colonization is not a new thing. What is new is the principle on which colonies are founded. Greece and Rome in ancient, and France and Spain in modern times, have founded colonies. But the principles on which they acted were radically vicious, for they were designed solely for the benefit of the parent state, and in no wise for the good of the colonist. Hence, misgovernment, suffering and discontent sometimes, as in the case of the South American colonies of Spain, culminating in successful rebellion. When, therefore, England endeavored to tax her American colonies, without allowing them to be represented in parliament, she only acted in accordance with a long established principle—that is, she acted more from a regard to her own interest than for theirs. The benefits flowing from her defeat is a favorite theme with American patriots; but it seems to me that they make a strange, although perhaps a natural mistake, in confining these benefits almost exclusively to the United States, and forgetting that they were shared by England herself in a yet greater degree. I grant that it would have been a great misfortune to the United States, and therefore to the cause of freedom in the

world, if they had been worsted in the fratricidal strife; but it would have been a far greater misfortune to England, and therefore to the whole world, had it been victorious. I have yet to be convinced that the separation of the American colonies and their creation into independent States was a real blessing to them. Considering the manner in which it was effected, I believe it was a great evil to both parties, although a necessary one in the circumstances, inasmuch as it has engendered on the part of the victors a degree of animosity against the mother country, which fanned by interested orators of the spread-eagle school, has already done much mischief and seems likely to do more. But I feel afraid of this, that if England had been successful in preventing it by force of arms, the effect upon herself would have been disastrous.

England and Scotland were long at warfare. Many a time and oft did Scotland suffer from the blows of her potent neighbor, and bitter was the hatred of Scot against the Southron; yet Scotland is now the fast ally of her "fauld enemies of England." The union between these indomitable foes of former years is cordial, and England would as soon suspect the loyalty of Yorkshire as of Caledonia.

Widely different is the case with Ireland. There, also, a legislative union has been formed, but with very different results. The Southern Irish hate England with a hatred only equaled by the hatred of the Poles to the Russians, or the Venetians to the Austrians. Why is this? Why is Scotland a source of strength to England? Because the union between them was founded by mutual consent, a circumstance highly flattering to the national pride of the weaker party. Why is Ireland a source of weakness and trouble? Because Ireland is a conquered country, a circumstance extremely galling to the national pride of the Irish. Suppose that the United States had been conquered too, what must have been the result? Precisely the same as what we see in Ireland. Rebellion after rebellion, hatred, variance, strife, heart-burnings, resulting in unmitigated evils alike to the conquered and the conqueror. What a blessed thing therefore it was alike for England, the United States and the cause of human freedom, when England yielding to the united force of France and America recognized the independence of the United States. Depend upon it, the world at large was largely benefited by the result of the American revolution.

Thus, then, we see from the consideration of these great national movements—movements which have left their impress on vast communities, and are even now exerting a beneficial effect upon the destinies of mankind—that the world has improved and is improving. But at no period has this improvement been more rapid and manifest than in the present century. Ever since the human mind has been awakened from its slumbers by the storm of the first French revolution, events have succeeded each other with unprecedented rapidity, and although mingled with much that is evil, it cannot be denied that the general tenor of these events has been of a highly beneficial character. A brief recapitulation of some of the leading movements of the day, without any attempt at classification or chronological arrangement will suffice to prove this.

The slave trade has been abolished, the quickened conscience of Protestant communities having rendered its longer continuance a moral impossibility.

The system of slavery in the West Indies has, after a long struggle, shared the same fate; the British nation paying £20,000,000 sterling to wipe this foul blot from the nation's character.

A livelier interest is now taken in the moral and physical well-being of the working classes than was wont to be exhibited. We are scarcely able to discover from history that such a body as the people had any existence; history being commonly nothing more than a record of the actions of kings or leading men. Now, however, their well-being is anxiously sought, and their rightful influence is felt and acknowledged.

Education is far more widely diffused than it was wont to be in the day of our forefathers and is greatly improved in point of quality. In the graphic language of Lord Brougham, "the schoolmaster is abroad" and has done much in the way of enlightening men's minds.

And the facilities for locomotion which form so striking a feature of the nineteenth century have greatly aided in the process of enlightenment. Previous to the discovery of the steam engine the great mass of mankind were confined to the localities where they were born, and knew little or nothing except the little gossip of their neighborhoods; but since Fulton launched his steamboat, and Stephenson set his locomotive rolling, there has come to pass that which was written: "Many shall run to and fro and knowledge shall be increased."

In the earlier part of the century the newspaper press was a babe, now it is a giant. What an amazing amount of knowledge is now communicated by means of the newspaper press. And by the press generally.

If it was true in the days of Solomon,

that "of making many books there is no end," how much more true of the present day. In the days of Luther a Bible cost one hundred and fifty dollars, now it can be purchased for twenty-five cents. What a world of thought is concentrated in that fact! What a world of benefit!

The formation of our great Bible Societies has been the cause of this remarkable fact. There are few of the philanthropic movements of the present day more deserving of our attention than the formation of the British and Foreign Bible Society, and the others which have followed its lead. Can it admit of a doubt that societies which have been instrumental in circulating the Word of God by the million, must have effected a vast improvement upon the world?

The numerous other philanthropic societies of the present day form a very prominent and hopeful feature of the times. In heathen countries we find abundance of temples, palaces, fortresses and prisons, but asylums for the blind, for the lame, for the deaf and dumb, for the insane, &c., are non-existent. These are to be found only in Christian countries, and never were they more numerous or better managed than at the present day. The art of man seems to be exhausted in order to devise means for doing good to his fellow men. Movements for benefiting criminals, or those in danger of becoming criminals, for improvement on prison discipline, for checking intemperance, for conferring temporal or spiritual benefit upon those who are perishing, are certain to find support, and may almost be described as fashionable. What an improvement on past times, when those in distress were left to die like many hounds. Formerly, society like the priest and the Levite, passed by on the other side of the road where the wounded man lay; but now it acts the part of the good Samaritan, and pours oil and balm upon his wounds.

The same line of thought might be followed to an almost indefinite extent. I might particularize the longing desire, and in some cases, that of Italy for example, successful efforts after liberty; the growing dislike in the United States, from whatever cause arising, towards slavery; the efforts made to increase the comfort and improve the morals of our soldiers and sailors; the spread of missionary enterprise, with the various providential openings made for them, the wish expressed by some enlightened individuals for a greater amount of union among Christians and the consequent decay of the baneful spirit of controversy, which has in times past wrought sad havoc in the churches, ministering to the vanity of controversialists and eating like a canker into vital religion—these and many other things of a like character, clearly show that the world has been, and now is making rapid progress, and that, at last in free and enlightened countries they are in a much better condition morally and materially than they were in bygone times. To sum up the whole argument therefore, in a few words, I assert without fear of intelligent contradiction, that the world is improving—manward.

### (Original.)

#### THE PRECIOUS SAVIOUR.

In addressing his Christian brethren, the apostle Peter says, "Unto you therefore which believe he (i. e., Jesus Christ) is precious." 1 Peter 2: 7.

The truth which Peter here utters has been revealed in the experience of thousands and tens of thousands of Christians who have lived since Peter wrote. Every true believer has found the Lord Jesus Christ to be precious. He is precious as a Saviour who delivers from the wrath to come, who forgives sins, who sheds abroad his love in the hearts of his people. He is precious in his great three-fold office of Prophet, Priest and King. As a Prophet, he has given most blessed instructions—has taught the most glorious truths. He has brought life and immortality to light. As a Priest he has made a full and sufficient atonement for the sins of mankind, and he now ever lives in heaven to make intercession for us. As a King he will come again in power and glory to assume the dominion of this world—to gather his saints to himself—to make them kings and priests unto God, and to give them possession of "the kingdom, and the dominion and the greatness of the kingdom under the whole heaven."

Thus in all his glorious character, his divine offices, his gracious promises, in all his works and ways, he is ever precious to the souls of those who have trusted in him for salvation. To all such he is "the chief among ten thousand, the one altogether lovely." Such a view of the Saviour undoubtedly led the pious Dr. Watts thus to write of Jesus:

"Nor earth, nor seas, nor sun, nor stars,  
Nor heaven's full resplendent beams,  
His beauties we can never trace,  
Till we behold him face to face."

But while Jesus is so precious to the believer, how does he appear to the unbeliever?

To some of old he appeared "as a root out of a dry ground; having no form nor comeliness; and when they saw him, no beauty, that they should desire him. He was despised and rejected of them and they hid their

faces from him and esteemed him not." See Isa. 53: 2, 3.

Impenitent sinner, does Jesus appear so to you? Is your heart so hard that you cannot see the preciousness of such a Saviour? How can you refuse to hearken to his voice of love, compassion and mercy? How can you shut your eyes and refuse to see the necessity and importance of being at peace with Him?

Will you continue to harden your heart, reject the offer of salvation and plunge deeper and deeper into sin? Will you risk your eternal all, and part with everlasting happiness for the vain trifles and baubles of earth?

Bunyan, in his Pilgrim's Progress, among other things which he speaks of as shown at the house of the interpreter, mentions the following: "In one room there was a man that could look no way but downwards, with a muck rake in his hand. There also stood one over his head with a celestial crown in his hand, and proffered him that crown for his muck rake; but the man did neither look up nor regard, but did rake to himself the straws, the smallest sticks and the dust of the floor." So it is with thousands of sinners. Jesus Christ, the precious Saviour, stands with pity in his looks, and love in his heart, and offers to them the crown of eternal glory, but they regard it not. They are greedy after worldly things. Some seek for riches, some for pleasure—others for honor and distinction. A few obtain what they seek, but thousands of others are disappointed, and grasp but a shadow. All, however, refuse or neglect to look upwards. They set their affection on things on the earth, not on things above. They choose to enjoy the pleasures of sin for a season, and for worldly joys are willing to lose heaven, lose Christ, lose the crown of life, lose their souls forever.

May we not say to every impenitent sinner, how long will you live without hope and without God? Come, lay aside your carnal mirth, your earthly cares, and attend to the concerns of your soul. Your earthly career will soon be finished. Eternity with all its solemn realities is just before you. The judgment day is hastening on, and you will have to stand before the judgment seat of Christ and render to him a strict account. Hell with its yawning gulf stands wide open to receive those who sin against God and slight the repeated offers of his mercy. Heaven with all its glories is prepared for all who forsake their sins and choose the service of Christ. The precious Saviour offers to be precious to you. He says, "Come unto me and I will give you rest." Slight not this invitation—reject not the offers of his love, harden not your heart, resist not the Holy Ghost, but now accept the offers made you—forsake the foolish and deceitful paths of sin, and walk in wisdom's ways of pleasantness and paths of peace.

Seize the golden crown now held out to you, lay hold on the promise of the Gospel; say, Lord, I repent—I submit, I yield to thee, my body, my soul, my powers, my all shall be thine, thine now, thine forever. Thou art right and I am wrong, I am unworthy and sinful, thou art all worthy and holy. Take me and make me thine, wash me in thine atoning blood, and thine shall be the glory forever.

In so doing you shall obtain life and the favor of the Lord. You will find Jesus to be a precious Saviour. He will be with you while you live. He will comfort you in death, and he will receive you to himself, and in the mansions He has prepared for his people, you shall forever dwell and enjoy His gracious smiles, and his everlasting love. S. S. W.

### (Original.)

#### STRAW FOR BRICK.

In my former articles, I endeavored to relate God's dealings with, and manifestation to me, in the order of their occurrence; but now shall only give incidents of the same, from and after the time of my conversion, without particular regard to order as to the time of their occurrence.

One Saturday evening, at the request of the proprietor of the mill, before referred to, I went to his house, which was little more than a mile from the mill, to spend the Lord's day. On the road to his house, O, what peace, love and joy filled my heart, until suddenly a wicked thought came to my mind. I saw my own weakness and helplessness to such a degree, that I burst into tears, saying in my heart, Lord what can I do; I cannot keep myself. As one said of whom I have read, "My heart was broken all to pieces;" when, as it appeared to me, my Saviour stood right at my side, and putting his hands upon my heart, bound it up, causing great and immediate consolation. At the same moment the following words came to my mind: "He shall bind up the broken hearted." Now my confidence in God was strengthened exceedingly.

On arriving at my employer's house, I found his wife was one who was apparently in the enjoyment of religion, but he considered himself a backslider. As we conversed on the things concerning the kingdom, truly the promise was fulfilled to us, that "where two or three are gathered together in my name, I am in the midst." The room seemed

to be filled with the spirit of the Lord, and an eternal weight of glory seemed to be resting down upon us.

Some hours passed, and to me seemed but as a few minutes. Only one thing I feared, and that was the danger of living. To die, I felt was gain. With living was associated the fear of backsliding. To this effect I had expressed myself, and I believe honestly, too, in the fear of God.

In this state of mind I retired, threw myself upon my couch, feeling, as near as I can remember, but one desire, and that was to press still closer to my blessed Saviour. I thought, "O, that I might throw myself unreservedly into his hands." The willing mind was accepted. The spirit of the Lord was poured out upon me. In other words, "the Holy Ghost was given," an overwhelming sense of which pervaded my whole body.

And now, dear reader, if you are of that number, who deny the gift of the Holy Ghost in these last days, or of those who say it only makes impressions on the heart, in our day, give us a "thus saith the Lord," and not scoff at or ridicule the idea, as have some from whom we expected better things.

A seeming modesty might dictate that I should pass by some of the things which I write, lest I should appear egotistical. But I must be true to my Master. I am only a poor sinner, saved by grace; but I would magnify the Lord Jesus, his work, his word, and his name. Like Nebuchadnezzar, I have often felt to say, "There is no God like the God of Daniel." Dan. 2: 47.

It is utterly futile, and I shall not attempt, for I am not given a proper view of the manifestations God in his wisdom saw fit to make the night last alluded to, to one of his most unworthy creatures. Here it is that language utterly fails me, except such as we find in the Scriptures. I did not see Christ (as Stephen did) at the right hand of God, but the light that I thought shone from him, led me to exclaim, "Come, Lord Jesus, come quickly." O, how I loved and longed for his appearing. As I thought, "what do I want to stay in this wicked world for?" I thought of poor sinners, and O, how I desired to make known to them the love of God. Then what I saw led me to exclaim, O, the interest that angels feel for man's salvation, and how indifferent is he to his own or his fellow man's eternal welfare.

I seemed left for awhile, or rather left in a state of great tranquility, and pondered in my heart what I had seen and experienced. Suddenly a sensation of pain seized me (bodily pain) which, as it caused my breathing to cease, led me to exclaim, "not my will, but thine, Lord, be done. Take me now from this world, if it is thy will; but let the will of the Lord be done, not mine, but thine."

Of what followed, all I shall try to relate is something of the effects it has had upon my subsequent life. The agonies of Gethsemane are before my mind, from day to day, since that time. In thus suffering for me, was his love manifested to me, that passeth understanding. A brother once said to me, where I was laboring for the conversion of souls, in my own imperfect way, that my feelings were intense; not that he had aught against it, for it was natural.

As my mind reverted to the scene above referred to, I felt that he was mistaken; it was not natural. I replied that the diseased woman pressed in the crowd to touch the hem of Christ's garments, and a virtue came forth from him and healed her. Not so with me; but he touched me with garments dyed in blood, and it makes me feel deep for the conversion of sinners.

After a few moments' silence he replied, that "many good men had been deceived." True, but I protest that any manifestations that reveal Christ as our Saviour, that make known to us the efficiency of his blood, is not deception or from the enemy of our souls. For, 1 Cor. 12: 3, "No man can say that Jesus is the Lord but by the Holy Ghost."

As I was thinking on a certain occasion of one of the manifestations referred to, I said within myself, surely the Lord has sealed me as his; I can now live in this world awhile, and not be in danger of being a castaway. Then came the words with a power that made me tremble, "Let him that thinketh he standeth take heed lest he fall." Then tremblingly I enquired within myself, what can I do; must I always be in danger of being a castaway? Then came the words "Trust in the Lord." So to the present time, when I know not what to do, I try to trust in the Lord.

Another effect of part of the same experience is, that when I am reproached for Christ's sake, or his cause, my mind returns back to it, and I say, surely it is as the Lord showed me, and in accordance with his revealed word; and I feel rather to rejoice to be accounted worthy to suffer shame for his name's sake, (though in reality, altogether unworthy). Another effect was to make the Scriptures plain to my mind in relation to the conscious state of the dead. So that (Eph. 4: 9), Christ's descending into the lower parts of the earth, (4: 10), "that he might fill all things," has reference to something more than the grave or tomb in which our Saviour's body was laid. "To the law and to the testimony, if they speak not according to this, there is no light in them."

If the Lord will, I shall write a number of articles in relation to God's dealings from time to time, with one who has found favor in his sight, through the blood of Christ; but for a few weeks and perhaps months, from a pressure of work and business, I shall not be able to write but little.

### (Original.)

#### DEFENCE IN FAVOR OF THE AUTHENTICITY OF THE BIBLE.

In my last I promised to make a vigorous attack upon Apollyon's troops, who are making insufferable and devastating raids through the province of God's infallible Word of truth. It several previous articles I pointed out the character of these truth-perverting infidels, and the various names which inspiration gives them in the Books of the Old and New Testaments, which infinitely delineates their true character beyond what an uninspired worm of earth can say of their proceedings against his good God, and the "Word of His grace." Acts 20: 32. Now whilst it is my sincere desire, and whilst it shall ever be my ardent prayer to God, that these poor, blind, and deluded apostate infidels and fanatics might "recover themselves out of the snare of the devil, who has taken them captive at his will" (2 Tim. 2: 26); it is my full and fixed purpose to give the public a graphic description of the elements that enter into the formation of their character, and warn the world against the false and seductive principles of their hell-begotten theories and "damnable heresies" (2 Peter 1: 1), by which they "lie in wait to deceive."

The indignity offered to my God by Atheists, Deists, Spiritualists and other grades of latter-day infidels, is perfectly insufferable, and I for one, will speak out, if I shall stand alone in the undertaking under the over-arching heavens, and be called on to seal my faith at the martyr's stake. God's eternal truth is just interwoven with my moral nature, and my spiritual life, as my blood is the life of my natural body, and I can no more exist morally and spiritually without God's precious Word, than I can exist physically without blood; and if the time shall ever come, that the latter must be sacrificed to secure the former, the victim shall be ready in the strength of Jesus.

First, then, it is not particularly strange, but it is most emphatically true, that modern infidelity has something of hell it is, a kind of sugar coated nostrum that acts like a charm, both upon many learned fools, and ignorant and unlearned dupes. In the days of other years, and in the days of other centuries, the propagators of infidelity found far greater difficulty in imposing their infernal delusions upon the people, than modern infidels meet with. To get some men to march under the unfurl banner of infidelity in the days of yore, nay, to get many to do so, both amongst the intelligent and the commonality, was beyond their utmost stretch, because there were qualifications wanting, that infidels do not often possess, and without which they succeeded in beguiling comparatively few. Infidels of former times would have had need of such qualities as these, even to ensnare the masses of the commonality. They must be endowed with the ability to betray the souls of the vulgar herd of mankind into the belief that they were great geniuses and philosophers, and endowed with intuitive infallibility. Their philosophical and moral discoveries must be far more sublime than they were, they must be like those of a true genius, far beyond the comprehension of the common or vulgar mind, and these discoveries must be supported in a manner far more lofty than to be subject to the test old worn-out arguments, or the vulgar dictates of common sense. They must be so refined and philosophical, that the commonality and peasantry shall be totally incapable of understanding anything concerning them. They must have the appearance of far greater plausibility and ingenious reasoning, than they were able to adorn them with. They wanted the ability of making those almost boundless excursions through the wilderness of metaphysics, far above the comprehension of the vulgar, so that if attacked with the weapons of common sense, they could at once resolve the whole matter into the philosophical ignorance of their opponents. They must be well qualified to describe the images of the brain, decorate the ground work of their systems with some very learned names, to disguise their sophistry. They must be able to treat in systematic and scientific order, of organs of sensation—of the animal spirits—of the olfactory and optic nerves, of the soul's presence chamber—of the ideas or images of sound—and how they travel through the air, enter the ear, and progress through the organs till they reach the brain, &c. Thus it would have been needful for infidels and free-thinkers of former years to reason and sophisticate, in order to impose, even upon many among the unlettered portion of mankind. Yes; they would have required the ability to betray the commonality into the delusion, that they were poor, unphilosophical, dogmatical, and vulgar enthusiasts, knowing nothing about either the laws of nature, or moral philosophy, before they could betray many into their dark systems of infidelity.

In modern times it seems that but little genius, little learning, little logic, or reasoning is required by infidel demagogues to lead masses out of truth into error, and out of error into hell, where error and delusion will be unlearned by the reality of things. When errorists and their deluded hordes will once reach the fires of hell, they will not only think that they are there, as they now think that error is truth. No, hell will undecieve millions whom the devil deceived before they reached their fearful destiny there. In hell, as in heaven, all will be reality. O, my God, sweep away the "refuge of lies" and save all ranks from the bitter agony of the "second death." Rev. 20: 14, 15. Why will men yield themselves, willing, abject slaves to the "devil, the father of lies and murderer of our race," not only to work out their own eternal ruin, but the ruin of tens of thousands of their fellow men besides; and all this in defiance to that infinite love which God has manifested in the precious gifts of his dear Son, our sweet and lovely Saviour; in the gift of his holy Word, and spirit, and ten thousand other blessings beyond all these. O, can it be possible that men would make themselves leaders of infidel and fanatical sects, at the expense of populating hell with lost souls? And is it not the mad ambition of their depraved heart to become popular? Is it not a sordid desire to immortalize their names, hoping that monuments of wood and stone will be reared to proclaim their exploits when dead? But why populate hell with lost souls for the sake of a little short-lived human honor?

When, in the annals of something like six thousand years did this moral epidemic (blasphemy) rage as it now does? Echo answers, when? The word blasphemy is from the Greek term "blasphemo," signifying evil speaking, to slander, to defame, to revile. Men may blaspheme against God, his holy Word, his sacred cause, and also against man. Matt. 27: 39, "And they that passed by reviled Him," that is, reviled Jesus on the cross. Mark 15. They that passed by reviled Him. Rom. 14: 16. Let not your good be evil spoken of. 1 Cor. 4: 13. Being defamed, we entreat. 1 Cor. 10: 30. Why am I evil spoken of? 1 Peter 4: 14. Run not with them to the same excess of riot, speaking evil of you; on their part He is evil spoken of. 2 Peter 2: 10-12. The way of truth shall be evil spoken of. They are not afraid to speak evil of dignities. Speak evil of the things that they understand not. Ephesians 4: 31 evil, speaking. 1 Tim. 4: 4, railings. Jude 9th verse, railing accusation. 2 Peter 2: 2, a railing accusation. Now besides referring to evil speaking, speaking evil against God, His word, his cause, his holy spirit and against men, against heaven and truth, the word blasphemy signifies profanity also, but includes something beyond all this. Our divine Law-Giver when here on earth cautioned the rebel Jews against blasphemy which ascribed the power of his mighty miracles to satanic agency, by saying, "He casteth out devils by Beelzebub, the prince of the devils."

Now I can not better give the facts in the case under discussion, than to adopt the language of one of our best American writers, who writes out the truth as follows: "This species of blasphemy, confounding the holy and unholy, the divine and devilish, is life to day. We see it in the denial of the divine inspiration of the sacred Scriptures, or rather in claiming inspiration of the same kind for Paul and Plato, Moses and Pythagoras, Peter and Zoroaster, Samuel and Socrates, John and Shakespeare. In the spiritualistic nonsense of the day, all this is repeated by the quantity, for the edification of those who 'reject the counsel of God against themselves.' Luke 8: 30. They also attribute all miracles to the agency of demons. Nothing that Jesus ever did, whether to heal the sick, raise the dead, open blind eyes, unstop deafness, or expel demons, is wonderful, compared with the exploits of table-tipping, or some vagrant spirit from the seventh sphere of darkness; and while 'lying wonders' (2 Thess. 2: 9) and miracles become the common web and woof of common life, mediums can furnish as good prophecies on the platform for a dime at wholesale, or in the circle, for a dollar at retail, as ever the inspired prophets delivered when they wandered about in sheepskins and goatskins, and uttered the solemn messages of divine truth." So, too, (continues the writer) the Holy Spirit is examined by those who have cast it from their hearts, who never yielded to its power, and is pronounced mesmerism or human sympathy, as if there was no difference between the spirit of the eternal God, and the lascivious and magnetic glances of those 'having eyes full of adultery, and beguiling unstable souls, who creep into houses and lead captive silly women laden with sins, led away with divers lusts.' (2 Timothy 3: 6). In this way the Holy Spirit is blasphemed, or evil spoken of, by those who fail to know its power. All works wrought through it, are attributed to human magnetism; and sins brought about by the unnatural excitement of natural powers are laid to the charge of the Holy Spirit. Multitudes among church members live without the Holy Spirit's in-



fluence upon their hearts, and hence are ignorant of its fruits and are easily duped or deceived by these blasphemers." But as the special boast and glorying of this age is, "progress and improvement," I suppose the devil, too is bent on having new modes and systems of blasphemy to boast of at the approach of that fate, he will so very shortly meet. Rev. 20. I suppose that amongst some of the next discoveries of spiritualistic philosophers and shrewd geniuses, who will shortly become too wise to believe in the existence of an eternal, omnipotent, All-Wise and pure Spirit, will be, that the world will be saved without a Saviour, redeemed without a Redeemer, and the earth renewed without a God. And further onward these lofty spiritualistic geniuses will perhaps discover that man was originally a marine creature.

Let me give you H. L. Hastings's description of man's supposed origin and progression, as already discovered by the rapping sages of this wonder-working age. Says H. L. Hastings, "They have some way learned, or concluded that man in his primal state, was a mollusk, an oyster, a clam, or something of that kind. After ages of progression the race improved until the ancestors of these sages arrived at the high estate of tadpoles or pollywogs, and at length attained to the superior dignity of the — in the shape of full-grown frogs. Proceeding upward, the next grade led them within the confines of monkeydom, where, after sustaining the relations of freshmen, sophomore, junior and senior, or monkey, baboon, orang-outang and —, they arrived at manhood; and thence passing from the savage to a barbarous condition; from barbarism and heathenism to civilization and Christianity; and from Christianity to infidelity, table-tipping and spirit-rapping; they are graduated by death, and come to occupy a loftier sphere among other congenial spirits, and thence returned to this world to devote their energies to various and sublime and important occupations, such as upsetting chairs, breaking tables, knocking out important nonsense and lies, with a small admixture of unimportant truth, and illustrating through the aid of mediums, how soon and how easily fools and their money can be parted in this mundane sphere. Such seems to be the genealogy of the tadpole variety of the genus Homo." Now just such mean and satanic views as these spiritualistic and infidel monsters entertain of man's origin, they must necessarily cherish of Him who gave man origin, which is self-evident from the blasphemous insults they offer to the Bible, which is the Word of God, and which David declares, is "magnified above all His name," (Psalm 138: 2), against which, if any man blaspheme, he blasphemes or speaks evil of God. Readers, what lying, slander, and blasphemy on all the records of past ages comes up to that now on record in the spiritualistic Testament just from the press, which aims at the overthrow and setting aside the last will and Testament of our Lord Jesus Christ, which is an insult to God of greater magnitude than was ever offered Him since the devil left his holy habitation, and every Christian soldier should gird himself with the whole armor of God, (Eph. 6), be strong in the Lord and in the power of His might, and go forth in the defense of God's eternal truth, and in the justification of the "deceitableness and lying wonders" of modern infidelity and blasphemy. May the great and good God wake up the sleeping clergy, and their slumbering flocks to behold the amazing and literal fulfillment of prophecy, showing that the "perilous times and days" are really upon us now. 2 Timothy 3: 1, 2, 3, 4, 5. In my next I shall try to give you something from the spiritualistic Testament, above spoken of.

JOHN HINKLE.

Mechanicsburg, Cumberland Co., Pa.  
[To be continued.]

## HOW TO GET HEARERS.

The following account of John Ashworth, a zealous and successful missionary to the poor outcast in Rochdale, England, will be read with interest: He took a small room in Baillie Street, and published two thousand small placards containing the following invitation:

CHURCH FOR THE DESTITUTE,  
Baillie Street, Rochdale.

Ye that have no house, no home, no friends, no money—Come! In your poor and ragged clothing—Come! Ye, the poor, the maimed, the lame, the blind—Come! Of whatever color or nation, with or without any belief—Come! Jesus loves you! Jesus loves you! He gave up his life to save you! Come, ye poor, ye weary, heavy laden, lost and ruined by the fall, if you tarry till you're better, you will never come at all.

No collections. Of no money. All that we seek is your welfare, bodies and souls. Service every Sabbath Evening at 6 1/4 o'clock. Come, poor sinners, come and welcome!

One Sabbath morning he went out with about five hundred of these papers in his pockets, and walked through the back streets and lanes, in the poorest and dirtiest quarters of the town, and when he met a ragged man or woman, he gave each one of the papers, and respectfully invited them to the service. If they could not read he read the papers to them. Some mocked, others stared, but very few promised to attend. After dinner, he went to one of the lodging-houses for the poor, and asked permission to see those who lodged there at the time. He was led to a large room containing sixteen persons. He took off his hat, bowed to the company, and then began to distribute his papers. One young man took the paper to light a short pipe which he had in his mouth, and breaking out into boisterous laughter, began to dance on the floor. "You can dance well," said Ashworth, "can you do something else equally well?" "O, I am an first rate hand for everything," was the reply. "Well, then, let me hear you read this paper as well as you dance."

He took the paper, pulled the pipe from his mouth, ascended an old wooden chair and began to read aloud, and with theatrical tones; but when he came to the words, "Jesus loves you! Jesus loves you!" He gave up his life to save you," his voice trem-

bled, he came down and placed the paper on the chair remarking as he did so, "I would have been glad had I not read that, because it recalled to my mind better days."

After he had failed to read the paper through the rest called forward one that was nicknamed by them "Jenny Lind." She was at the time drinking tea in the corner of the room. She earned her living by singing in the streets and bar-rooms. Jenny took the paper and read it through, and then returned amidst great applause to finish her meal. A crabbed man, with a snub nose and red eyes, said, "I thought that no one in heaven, earth, or hell cared anything about us, but it now appears that some one cares."

"Yes," said Ashworth, "that paper is true; Jesus does love you. He died to save you, and I, his servant, have come here to tell you of his love. Now, which of you will first promise to come to the church for the destitute to-night?" They all laughed, and one said, "That is a fine joke!"

Failing to receive a single promise from the company, Ashworth placed his hands upon a thin man who was trying with much care to part his hair before a bit of broken looking-glass, and requested him to challenge the others. "Well done," said all immediately, "if you have him, you'll have the worst one of the lot; we'd like to see Bill Guest in a church."

Yes, "said the man with a wooden leg, "if Bill goes, I'll go."

"And I," said the snub nose.

"And I," said the red shirt.

"And I," said Lenny Lind.

"And I, too," said the big spectacles.

"You had better mind," said Bill, "lest I astonish you."

But they all reiterated their willingness to go if he went.

"I'll go then," said Bill, "and let us see now which of you will turn coward."

Ashworth promised to call for them in season to lead them to the place of worship. So he did, and found all the sixteen ready to follow him, no one showing the least desire to back out of the arrangement.

Ashworth and boy led the way, and the others followed them two by two. They attracted much attention as they passed through the streets. Some inquired if they were going to the rag-shops; and others shouted, "This beats all." But tears filled Ashworth's eyes, and his earnest prayer was "O Lord, help me!" His congregation that evening numbered twenty-seven, and there are many reasons for believing that several out of that small band are now among the ransomed before the throne above.

## "UNCLE JOHNSON."

The papers are telling that a few days since the bell in Ypsilanti, Mich., by one hundred and seventeen strokes, announced that "a veritable and venerable ante-Revolutionary relic—a negro by the name of Harrison—had passed away."

We were not there to experience the effects of those strokes, as they told of infancy, then of childhood, then of manhood, then of old age—then of more than old age. But since we have heard of the departure of him whose years were thus marked, he has been much in our thoughts.

We have known him well for several years, and often interested ecclesiastical meetings, and Sunday school conventions, as well as private circles, by narratives concerning him. Because of these narratives many have visited him, and have easily gained the conviction that he was a wonderful man; especially when remembering that he was a slave one hundred years.

His name was Johnson Harrison, the Harrison, as he said, being his master's name, and Johnson his own. Because of this, he preferred being called "Uncle Johnson," and this is the name by which I have been accustomed to speak of him. His first master was an uncle of President Harrison, and lived on James River, Virginia, and belonged to a noted family of that day. (See Appleton's Cyclopaedia.) The bell indicating his age should have struck twice more, according to his account; for he says he remembers seeing, in the old family Bible where his master kept the names of his servants and their time of birth, opposite his name 1745. He forgets the month. In confirmation of the great age which such figures would give him, he states that he was a man grown when his master sent him out with others to throw "fire-balls," because news had been received that the Declaration of Independence had been signed. He stated also that he was about thirty years old before he was allowed to have a wife; that he lived with his first wife fifty years; then for several years he had no wife; and his last wife who died two years ago, said that she had lived with him twenty-eight years. He also stated repeatedly that he was given his liberty partly because he was more than one hundred years old and ought to go free. He loved to talk of Revolutionary times and incidents, and could name and describe many of the distinguished men who were accustomed to call at his master's. Several times when we have doubted his correctness, our doubts have been removed by referring to history. He certainly was a wonderful man as an "anti-Revolutionary relic."

But he was still more interesting and wonderful because of his religion. He accounted for his long life in part by saying that he did not work very hard; that for about sixty years his masters used to let him out about six months of each year, "to blow the Gospel trumpet on de plantations round about, to make de slaves, good and 'ligious, an' I tells ye, massa, when I was in my prime—say about eighty—I could blow de old trumpet so dat dey could hear me for miles." He said that he was "quite a chunk of a boy afore he hearn much about 'ligion—afore he hearn much about dis glorious Gospel." (Weeping.) "Once in 'bout a year one of dem clergy dat com'd over de big water com'd round, and preached up all de funerals ob de slaves dat died sen, he com'd afore, and sometimes we feels very bad den."

But after a little there came round, as he said, "One ob de big men from de college in

de Jarsey's—and he telled us 'bout de matter werry solemn." This it would seem was President Davies.

"An den dare com'd along dat man dat died, an' den com'd to life agin; and he telled de slaves 'bout dat—an' him tell more 'bout Jesus. O, what was his name, I don't mind now." I suggested *William Tennant*? "O yes, Massa; *Tennant*! Glory to God! I been trying to tink ob dat name now many years. I know'd I would know in glory; but now I will call him by name as soon as I see him." (Weeping.) "After I hears him preach, how I did feel! When I was walking on de ground it would keep sayin' *unworthy—unworthy*; when I took a bit of bread, or a cup of water, dey keep sayin' *unworthy—unworthy*; when I goes into de field, all de trees keep sayin' *unworthy—unworthy*; when I went into de yard, all de cattle kneel down afore dey lay down, and I hab neber diin dat. O Massa, I thought I would die. But bimely dere com'd along along a colored man, who telled me dat des no we libin' dat way; and he telled me ob de passage dat says, 'Behold de Lamb ob God dat takes away de sins ob de world; an' I goes into de woods, an' all night I cries, 'O Lamb of God, hab mercy on dis poor colored man; an' O Massa, jus as de light was coming ober de mountains ob de Virginia, de light ob Jesus shined into dis poor soul; an' from dat day on—now about a hundred years—I've been tryin' to tell to saints and sinners round, what a dear Saviour I have found."

Yes, and in his last years he could tell this in many ways; we have never known one whose heart would melt so soon at the mention of the name of Jesus. Not unfrequently in his devotions he would utter that dear name over and over, with tones and tears of gratitude and joy. For most of the time during the day he was alone, his wife, being about sixty years younger than himself, having gone out to work. Thus he seemed to have time and opportunity for communion with his Saviour; and often it did indeed seem as if "the form of the fourth" was there.

One day when we called after he had been shouting, and singing, and crying for an hour or two, he broke out: "O Massa, Jesus has been here, and I thought I was in glory; but I will be dere bimely."

I said, you mean to be faithful to the end, Uncle Johnson?

"O Massa, I see bound for de kingdom; I see not been holding on all dis way to fail jus at de gate."

I can call to mind many interesting incidents concerning him; but let me mention only a few, which at the same time reveal his strong, shrewd sense and piety.

One day while at work in his garden, singing and shouting, I said, you seem happy to-day. "Yes, Massa, I see jus tinkin'!" (and then his emotions prevented utterance.) "I see jus tinkin' dat ef de crumbs dat fall from de Master's table, in dis world, am so good, what will de GREAT TOAF in glory be! I tell ye, Massa, dar will be nuff and to spare dere."

At another time when he seemed very happy and I had heard him shout "Lord Jesus, will dere be one for me?" I said, you are having a good time to-day? He answered, "O Massa, I was meditating 'bout Jesus bein' de Carpenter; and so he can make mansions for his people in glory." And then with uplifted face and with tears, he cried out "O Jesus, will dar be one for me?"

Once I said to him, "Uncle Johnson, why don't you go to church once in a while?" He answered, "Massa, I wants to be dere, but I can't have." "You can't behave?"

"Well, Massa, you knows, late years, de flesh be weak; an' when dey gins to talk and sing about Jesus, I gins to fill up, and putty soon I has to holler, and den dey say, 'Carry dat man to de door, he 'sturb de meeting.'"

"But you should hold in until you get home."

"O Massa, I can't hold in—I bust—I don't holler."

Once, after hearing him pray and sing at midnight while a thunder-storm was passing, in the morning I said, "Was that you shouting so last night?" "Yes, Massa, I spose." "Well, I thought the thunder made noise enough without your hallooing."

He looked up, and with astonishment said: "Massa, do you tink I's going to lie dere on my bed like a great pig, when de Lord com'd along shakin, de earth and de heavens? No, Massa, when I hears de thun'er coming, I says, 'Ellen, Ellen, wake up, we's going to hear from home agin.'"

One morning when I had heard him for an hour or two, I went carefully to his door and saw him sitting at the end of his table, with an humble repast before him, while his hands were lifted high in gratitude and praise. I said, "you seem happy this morning?" "O yes, Ellen, went away to den work, and so I gets me breakfast and den begins to say grace, an' O Massa, de Lord an' so good, seems I neber will be done sayin' 'in grace!'" What a rebuke to those who sit down to their loaded tables with no thought of their Benefactor!

Once after he had been ill for a few days, I said, "Uncle Johnson, I thought your appointed time had about come." "O yes, Massa, one day I thought I could see de dust ob de chariot coming ober de mountains; an' den something said 'Hold on Johnson, a little longer, I'll come round directly.'"

Yes, and I will hold on, if de Lord will, another hundred years, for I'm bound for Canaan." And then he broke out singing:

"But this I do find, we two an' so joined, He'll not live in glory and leave me behind."

One day Rev. Dr. H. called on him, with me. After conversation, which surely the Doctor will never forget, he said, "Well, Uncle Johnson, I must go," and then taking him by the hand, said, "Good-bye. I shall probably hear soon that you have gone over Jordan, but we will follow on." The old man replied, "Yes, Massa, a great many years ago young men like you tell me dat; and den, after a bit, I'd hear dey 'a' gone, and I'm a pilgrim yet, but I always manages to send word." "Well, if I should die first,

what word would you send," said Dr. H. "O, Massa, if you get home to glory afore I do (weeping) tell 'em to keep de table standin', for Johnson is holding on his way."

We dare not attempt to describe the scene we witnessed the evening his wife died; but, a few days after, we said to him, "Don't you feel very lonely since Ellen left you?" He replied, "O, yes, but de Lord comes round ebery day, jus as de nuss would, and gives me a taste ob de kingdom wid de spoon; but how I wants to get hold ob de dish!"

But we will add no more, fearing that our article is already too long. We have not heard of the particulars of his death; but we feel confident that he was ready when the chariot came round, and that "its wheels rolled in fire" along the same way Elijah rode. As we have marked his manner of life we have often thought that "One of the old prophets had risen again." He had the faith of Abraham, the firmness of Daniel, the fire of Isaiah, the tears of Jeremiah, and he fasted and prayed like them all.

His Fridays, for more than seventy years, has been rigidly observed as days of fasting and prayer—days in which, as he said, "I say to the body, 'stand back, I see going to feed the soul to-day.'" Those, he said, were days in which "I spreads de great things before de Lord and begs." But his prayers are ended, and to us there is a sadness in such a fact when we remember how often he said, "I puts up for you ebery day."

We feel that a great and good man has fallen in Israel. A great head and a great heart—the one less cultivated than the other—have gone to heaven. Scores of those who have called upon him and marked his peculiarities, will rejoice in the doctrine of heavenly recognitions. —N. Y. Evangelist.

## REV. CANON McNEILE, D.D., ON THE JEW.

The following address, reported for the Daily Courier, Liverpool, will no doubt be interesting to our readers. Dr. McNeile is one of the oldest and ablest Millenarians in Europe, and in point of ability we regard him as standing at the head of the English clergy. We endorse his sentiments on the 3d and 4th chapters of Micah, with the premise, that we believe "the hope of Israel" and their return in peace, nationality and everlasting triumph, to be in the resurrection of the just.—Ed.

Divine service was held last night in St. Jude's Church, and as it was announced that the Rev. Dr. McNeile, D.D., was to preach a Sermon "addressed to the Jews of Liverpool," a large congregation assembled, notwithstanding the inclement weather; the church being densely thronged in every part. After service—Dr. Lowe, incumbent, reading the lessons—Dr. McNeile ascended the pulpit and preached the following discourse, characterized by his usual masculine vigor of thought and cogent reasoning. The object of the discourse was to show that there shall be "no Universal Peace among the nations until the Jewish nation shall have the First Dominion."

Dr. McNeile took the subject of the discourse from Micah, chapter 4: 3—"They shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more." He said—"I hope some of the Jews of Liverpool have accepted our invitation to come this evening to this place. I entertain a very profound veneration for the Jewish people. They are God's witnesses here in the earth. Infidelity is ashamed to look them in the face, or ought to be so, for it cannot account for them. Comparing the prophecies concerning them, which have been in circulation in many nations for many centuries, with the circumstances in which they have been and still are placed, they are a standing miracle; a standing monument of the supernatural interference of Almighty God with the natural course of events. They have outlived as a nation all the nations of antiquity. They have witnessed the rise, progress, and fall of all the succeeding dynasties of modern history. And now at this day we all see the distinguishing peculiarities they present to the philosophers and to the historians of the world—a splendid antithesis to national decay. But as they belong to the past and to the present, so they also belong to the future of the nations. This of course depends entirely upon the word of God. Only God can prophesy, and blessed is the man that can trust God's word when he has nothing else for it. In doctrine we can help ourselves a little by reasoning, in experience we can fall back on knowledge, but in prophecy we are left without any prop—left to rest entirely without a voucher on the word of God. Blessed is the man who can cordially anticipate history on the authority of Him who sees the end from the beginning. Prophecy in this way is a test of faith. I want you to anticipate history. Amongst the Jews, considered as individuals, there are doubtless great varieties of character. I will take for granted that any of those who have accepted our invitation this evening are now amongst us are such as have some confidence in Moses and the prophets, and I will invite their attention to this book of a prophet of theirs—Micah. Micah lived in the reign of three Jewish kings, Jotham, Ahaz, and Hezekiah. He described the character of his people at the period in which he lived, and predicted the consequences of a continuance of such a character."

Dr. McNeile here read the third chapter of the book of Micah, the concluding verse of which is as follows—"Therefore for your sake shall Zion be ploughed as a field and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

He then proceeded—Here was destruction predicted upon the whole polity, upon the temple and the city, because of the character of the nation. That prophecy was fulfilled in the letter of it by means of the Roman armies under Titus, a Roman General, afterwards a Roman Emperor. The city was destroyed, the sight of the temple was actually ploughed as a field, because the Roman soldiers or the Roman General had

information of vast treasures concealed in Jerusalem. When they took the city after the dreadful siege no treasures were found. Search was made everywhere, but in vain, and a rumor arose that the treasure so vainly spoken of was buried under the temple. To satisfy themselves that this was not the case, or, if there were truth in the rumor, to attain the treasure, not one stone of the temple was left on another. Even the foundation stone was rooted up, and the field on which the temple stood was actually ploughed by a yoke of oxen. So literally was this prophecy fulfilled! It is important to observe the terms in which this prophecy was conveyed, because these terms occur again. "Zion," "Jerusalem," "Mountain of the house;" these express distinctly Mount Zion, where the temple stood, and under the figure of a mountain, the national polity of Jerusalem,—the mountain of the Lord. Thus it was to be destroyed. This is the interpretation put upon these verses by all interpreters, Jew and Gentile; in this part of the prophecy,—and I say it is of importance to notice this, because the prophecy does not end here,—so far as this goes, to the end of the 3d chapter, there has arisen no question.

The Jewish interpreters, including Josephus, and the Christian interpreters all agree in interpreting these last verses of the 3d chapter, as representing that destruction of the Jewish temple and city, and polity which took place at the period I refer to. But as I said the prophecy does not end here. Micah continued in these words—"But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it." What does the "mountain of the house" mean in this 1st verse of the 4th chapter. Does it mean something else—something different from what it signified in the preceding sentences of the 3d chapter? Has the prophet used the figure in the one case to mean one thing, and the same figure in the other case to mean a different thing? If so interpretation is vain, it can only be vain, it can only be guess work. If the prophet spoke, then interpretation is guess work, it is no longer allowing the mind of the writer to guide the mind of the reader.

Supposing Micah spoke without intent to deceive—that is, giving him credit for common honesty without divine inspiration—the language must have the same meaning in such a passage as this; and the "mountain of the house" must mean the same thing in the first verse of the 4th chapter that it did mean in the last verse of the 3d chapter. And it is predicted that it shall be established "at the top of the mountain." It shall be an object of attraction, "the people shall flow unto it." Then follows a description of the species of instruction that shall proceed from it. "And many nations shall come and say, come and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach of his ways, and we will walk in his paths, for the law shall go forth from Zion, and the word of the Lord from Jerusalem." And then follows a description of the preëminent and universal peace which shall reign among the nations. "And he"—that is the Lord God of Israel—"shall judge among many and rebuke strong nations afar off, and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree, and none shall make them afraid, for the mouth of the Lord of Hosts hath spoken it." Who can anticipate history through confidence in the word of the Lord of Hosts? If any man have not confidence enough to anticipate history he must leave us, he cannot follow us. But what should we be afraid of? We have a large experience of the truth of God's word, and now, when the word invites us to go forth with it into the deep, when the word goes beyond our experience, blessed is the man who can trust the Lord. Now, in anticipating that the same nation whose character was so graphically described, whose destruction and the destruction of whose city have been here so pointedly set before us, that the same nation shall be established at the top of the nations; that it shall have preëminence over all peoples of the earth, and that one consequence of that will be to teach all peoples concerning God, and that another consequence will be universal and permanent peace among all nations, in so interpreting we have a controversy—not with Jews—we have a controversy with Christians; and I stand here this night in connexion with these prophecies, to show you that our leading Christian expositors have mistaken the meaning of the prophecy, and compromised the word of God. What have they done? They have interpreted this fourth chapter as though it applied to the times in which we now live—the times of the Christian church. Matthew Henry, a familiar expositor, says it is here prophesied that none shall be quarrelsome: the art of war instead of being improved, shall be forgotten and laid aside as useless; they shall learn war no more as they have done. Mr. Scott says this beautiful prophecy denotes that sweet harmony which in happy Christian days will prevail among Christian people, in communion with God and with one another. Dr. Pocock says that Zion is to be taken for the Christian church in the fourth chapter; he did not take it so in the third. Bishop Hurd says that the mountain is made to stand for the Christian church, and the subject of this prophecy is the exaltation and wonderful prosperity and enlargement of the Christian church. And Lowth says, throughout the prophets the time of the Christian church is represented as a time of universal peace and godliness in which the natures of men shall be changed, and all malice and ill-nature rooted out. The consequences of these interpretations have been very serious.

[To be continued.]

REVIVAL OF MOHAMMEDANISM.—One of the most singular religious movements out-

side of the Christian world, is the spreading of Mohammedanism in Africa. It has long been known that the negro tribes in the interior of Africa had since the beginning of the present century been gained over to a large extent to the Mohammedan creed. But we now learn that the Islam is even making some inroads upon territory which has been hitherto regarded as secured for Christianity. On the west coast of Africa they have proselyted many of the liberated Africans, and are now extending on the sea coast toward the southern hemisphere.—*Methodist.*

NOW I DIE HAPPY.—When Bishop Butler lay on his dying bed, he called for his chaplain, and said, "Though I have endeavored to avoid sin, and please God to the utmost of my power, yet from the consciousness of perpetual infirmities, I am still afraid to die."

"My lord," said the chaplain, "you have gotten that Jesus Christ is a Saviour."

"True," was the answer; "but how shall I know that he is a Saviour for me?"

"My lord, it is written, him that cometh unto Me, I will in no wise cast out."

"True again," said the Bishop, "and I am surprised that though I have read that Scripture a thousand times over, I never felt its proper virtue till this moment; and now I die happy!"

## The Advent Herald.

TUESDAY, JUNE 28, 1864.

JOSIAH LITCH, EDITOR.

## THE LEGAL TRIAL OF CHRIST.

HIS ROYAL ADVENT.

In our last we found Jesus riding into Jerusalem "on an ass, and a colt the foal of an ass." "All this was done," says Matthew, "that it might be fulfilled which was written by the prophet, quoting from Zech. 9: 9. See also, Matth. 21.

In reference to this transaction we remark:

1. It was a subject of prophecy. The prophet Zechariah predicted that he would come to Zion as her king, "just, and having salvation; lowly, riding on an ass, and a colt, the foal of an ass." He was to be received with shouts and great rejoicing. "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem. Thy King cometh unto thee."

2. When he came to fulfill the prediction, it was literally accomplished. Herod on the prescribed beasts. He went in the character of King; he was so proclaimed and acknowledged. "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord. Hosanna in the highest," Matth. 21: 9. Again, Mark 11: 10. "Blessed be the kingdom of our Father David which cometh in the name of the Lord." Luke 19: 28. "Blessed be the king that cometh in the name of the Lord." John 12: 13. "Hosanna, blessed is the King of Israel, that cometh in the name of the Lord."

Thus his royalty was fully asserted. 1st, that he came in the name of the Lord. 2d. He was called the Son of David, and the kingdom declared to be the kingdom of David. 3d. He was declared and proclaimed the King of Israel.

HE APPROVED AND SANCTIONED THE PROCEEDING.

The Pharisees called on him to rebuke his disciples. His reply was, "I tell you if these should hold their peace the stones would immediately cry out." If as is so often asserted, he intended to instruct his disciples that his kingdom was purely spiritual, then was the time and their place for doing it. But instead of correcting, he confirmed them in the idea that he was what they declared him to be, "The king of Israel."

The rulers took umbrage at the proceeding and asked by what authority he did these things. He proposed to answer them if they would answer his question, which they declined to do. Neither, he said, do I answer your question. They rejected him and determined to take his life. Luke 19: 47. "But the chief priests and the scribes and the chief of the people sought to destroy him. And could not find what they might do, for all the people were very attentive to hear him." So, also, Matth. 21: 46—"But when they sought to lay hands on him, they feared the multitudes, because they took him for a prophet."

THE KINGDOM OF GOD HAD THEN COME.

Up to this event the proclamation of John, Christ, the twelve and the seventy, had been, "The kingdom of God is at hand." From this point it was preached in that form no more. But Christ said, "Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matth. 21: 43. Now, as we cannot take from a man who has it not, a thousand dollars, so a kingdom which they did not possess could not be taken from those Jews. The inference is a clear one, that the kingdom of heaven, or Messiah in his royal character had come and it was optional with them either to receive or to reject it at that time. The rulers of the nation, elected to reject the king and lost the kingdom.

The brief period which elapsed between his public entry into the city, and his crucifixion, was filled up by the Saviour in preparing for his approaching death, and in preparing the minds of his disciples to meet the hour.

When all was completed, and the last supper ended, and the new feast introduced; under the sorrows of Gethsemane had been ended, then came the premeditated hour of arrest.

"It is not lawful for us," said the Jewish rulers, "to put any man to death." But it was lawful for them to arrest, accuse and prosecute one of their nation, and this they did. Procuring His arrest, they called together the great council to find a

BILL OF INDICTMENT

against Jesus of Nazareth. Their session was long and the excitement was intense.

Jewish law required two or three witnesses to an overt act in order to a conviction of any crime. "Many witnesses" came to that trial, but no two agreed to any overt act of treason. Indeed, they agreed in nothing. At last there came two witnesses who said they were agreed. But in testifying they had only heard him say, "destroy this temple and in three days I will raise it up." But this was not the point. "Did you hear this man say that he was king of the Jews?" No, they had heard no such words; and they were set aside. Despairing of finding any two witnesses to agree, the high priest arose, and addressing Jesus, put him under solemn oath. He said: "I adjure you by the Living God, that thou tell us whether thou art the Christ, the Son of God."

THE RESPONSE.

"Jesus saith unto him, Thou hast said. Nevertheless I say unto you, hereafter shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matth. 26: 63, 64. "Then the high priest rent his clothes saying he hath spoken blasphemy; what further need have we of witnesses? Behold now ye have heard his blasphemy. What think ye? They answered and said, he is guilty of death."

It was therefore on the confession of the prisoner, made in open court, that their indictment was made. We next examine the

BILL OF INDICTMENT.

"And the whole multitude of them arose and led him unto Pilate. And they began to accuse him saying, We found this fellow perverting the nation, and forbidding to give tribute unto Cæsar, saying that himself is Christ, a king." Luke 23: 1, 2.

THE PLEA.

The case being thus brought before the court, and about to proceed to trial, the prisoner was called upon to plead to the indictment; and he plead the truth of a part in justification; i. e., that he "was, the king of the Jews." "Art thou the king of the Jews?" demanded the court. The prisoner responded—"Thou sayst it." \* On this reply he went to trial and abundantly sustained his cause to the end, and compelled a judgment, even from Pontius Pilate, in his favor.

THE JUSTIFICATION.

No prisoner ever arraigned for trial, obtained a more triumphant judgment than did Jesus of Nazareth.



duce the Governor and Council to commute his sentence, on the ground of temporary insanity. James Redpath, and others, are engaged in arranging and bringing before the Governor and Council, the facts in the case. The plea has made a deep impression on the public mind, and public sentiment is fast changing in reference to the case. There is a strong probability that the Governor will commute his sentence.

#### QUESTIONS.

*Bro. Litch.*—"Do wicked men ever work miracles?" There has been a discussion in the M. E. Sunday school, of this place, on the above question. Please answer in your next Herald, and oblige,

Yours truly, R. W. Liscoomb.  
E. Smithfield, Pa.

*ANSWER.*—"There shall arise false prophets, and shall show great signs and wonders, insomuch that they shall deceive if it were possible the every elect." Matthew 24: 24.

"Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7: 22, 23.

It would seem from these and many other texts of similar import that wicked men can and will work miracles.

*Bro. Litch.*—I want to ask you one question for information—it is this: Who baptized the apostles? The question came up in our Sabbath school a few Sunday's ago.

HOLLIS JACKMAN.

*ANSWER.*—"We do not know as the New Testament has given any information on that subject, except in the case of Paul, who was baptized by Ananias. Probably most of them had been baptized by John, before they followed the Saviour. But whether they were baptized again or not, we are not told."

#### NEW PUBLICATIONS.

SONGS FOR SOCIAL AND PUBLIC WORSHIP. Revised edition. Edited and compiled by Rev. Edward N. Kirk, D. D. Boston: Published by Henry Hoyt, No. 3 Cornhill, 1864.

The Christian public are indebted to this enterprising publisher for many valuable acquisitions to sacred literature. The work before us is another addition to the catalogue. The Editor says of it, "This work presents no claims to perfect excellence. It is but one of many, asking to be serviceable to those to whom it may be adapted. It will be recognized as a condensed and sifted time book, containing only the best of the larger volumes, together with a selection of the choicest hymns for family and social worship." The work contains about 230 choice tunes and 533 select hymns.

#### LETTERS RECEIVED.

D. I. Robinson, J. L. Clapp, Leonard and Sophronia Butler—when last heard from he was in the province of New Brunswick, I. C. Welcome, James M. Jennings, Edwin Edgerton, Gillman Vose, T. E. Pearson, E. Gunner, Charles N. Ford, L. H. Welcome, J. H. Vanderzee, Osmond Rowel, P. W. Higgins, H. G. Fraas—who will post-office is your paper sent? M. L. Jackson, P. Fasset, Frank Jackson, Jacob B. Arthur, Thomas Smith—all right part of an old letter was sent. H. N. White, S. S. Garvin, C. P. Dow and J. M. Orrock, George W. Wilson—it pays to the present number, 1204. Hollis Jackman, M. B. Luning—have no gilt Harps on hand; we send two plain sheet pulpits Harps, \$1.00. N. Branch—the stock will not sell now; will continue and wait for dividends. S. Sherwin, Gracie Danforth, Mary G. Bradt, Geo. Eyster, J. M. Orrock, Samuel Chapman, M. B. Czechowski, 2, R. Robertson.

I will preach (D. V.) in Dunham, in the Gilbert school house, Monday evening, July 4th; Clarenceville, the 5th, and 6th; Roxham, the 7th, and over the Sabbath, (there will be preaching twice on Friday and Saturday, if the brethren think it best thus to arrange;) Odell Town, 11th, and 12th; and Stanbridge (where Bro. Wells may appoint.) 13th. Evening appointments at 6 o'clock.

J. M. ORROCK.

**PHILADELPHIA CHURCH.**—We learn that Elder James Morrison has accepted an invitation of the Messiah's Church in Philadelphia, and entered on his labors last Sabbath. May the Lord give him great success in that great city. It is a field where much seed has been sown, and we trust that after being watered, God will yet give the increase.

**DEATH OF JOHN L. HIMES.**—A telegraphic dispatch was received in this city, last week, announcing the decease at Buchanan, Mich., of John L. Himes, for many years connected with this office as foreman of the printing department. He was a good man, and faithfully devoted to the Saviour.

**WESTBORO CHURCH.**—This church who have been for considerable time destitute of a pastor, we are happy to learn, have secured the services of Elder W. H. Swartz, of Pa. May he be as successful in winning souls in Massachusetts, as in his native State.

My address will be until further notice, 1815 Lombard St., Philadelphia.

JAMES MORRISON.

#### News of the Week.

##### WAR NEWS.

The siege of Petersburg is progressing, our army being engaged in throwing up earthworks and encircling the city, and cutting off communications with Richmond. Heavy firing was kept up between the two armies all of Tuesday night. Grant is reported as saying that he has all the men and means he desires. A new movement by Grant is on foot, which will soon develop itself.

The Headquarters correspondent of the Philadelphia Inquirer, writing June 21st, say our lines have been extended on the left to cut the Petersburg and Weldon railroad, thus effectually interrupting communication between Richmond and the Gulf and the seaboard States. Distant artillery firing was heard to-day, probably Wilson's cavalry engaging the enemy.

Gen. Sherman is said to have under his command, the largest army on the continent; and it is thought will soon enter Atlanta, the capital of Georgia.

The New York Post learns from official authority that the number of men killed in Grant's army during the present campaign, is not over 4000, the wounded not less than 50,000, a large majority being slightly injured. The permanent loss to the army will not be over 25,000.

On the 24th inst. the constitutional convention of Maryland, by a vote of 53 to 27, passed an article abolishing slavery.

The latest accounts from Gen. Grant represent his movements as being full of encouragement that both Petersburg and Richmond must soon fall into his hands. Gen. Foster was entrenched within nine miles of Richmond, on the North side of the James River, apparently with the design of cooperating with the gunboats in going up the river. The Petersburg and Lynchburg Railroad were in possession of our army, and an active movement going on to separate Petersburg from Richmond. The enemy seems exceedingly puzzled by the movements of Gen. Grant, and do not know how to take him. He now holds the Weldon Railroad, and the Petersburg and Lynchburg Railroad.

#### FOREIGN NEWS.

In Europe, it is not in the North alone that the war-cloud grows darker every day. There are gatherings of armies in other parts of Europe. Eighty thousand Prussians are now, or will be, in a day or two stationed at the mouth of the Danube. Austria has stationed a force of 20,000 men on the Serbian frontier, and the Turkish Government has resolved that the army in Roumelia shall be increased to 150,000 men, and preparations are being made to complete the armaments of the fortresses on the Black Sea and the Dardanelles. At the same time Italy is armed to the teeth, and two large armies lie on either side of the Quadrilateral ready for the onslaught that will come when the signal is given. All the time the revolutionary party are preparing for a rising in Hungary and in Rome. It is long since continental affairs were so gloomy an aspect.

The Cologne Gazette, in a leading article, counsels moderation on the part of the Berlin Cabinet. Discussing the rumored departure of the Channel fleet for the Baltic, the Gazette believes that that event would certainly take place if the Austrian fleet went thither. "Hitherto," adds the London correspondent of the *Kölnische Zeitung*, "nothing has happened at all involving the necessity of a European war. Still, the desire for peace is here (in London) in the ascendant, still Prussia is master of the situation. If Prussia uses her opportunity with moderation she will be able to powerfully advance the interests of the Duchies and all Germany, but should she allow herself to be misled by the very small but influential party which, since the victory at Düppel, appears to have lost its head, which thinks the Prussian artillery strong enough to subdue all Europe, which forgets that the Great Powers are united in one thing—to prevent Prussia from acquiring any important accession of territory—which would bring the just demands of the Prussian people to naught by military achievements; in that case it will be soon seen that Prussia has conjured up complications for which her artillery, though twice as powerful, will be no match." The same writer affirms that except from this headstrong party there is nothing to fear; for the Cabinets of London and Paris are not agreed, and therefore, as yet no action need be expected on the part of the Western Powers.

The letter from the Times' special correspondent at Copenhagen proves that the Danes are at last sensible of the forlorn and desolate position in which they are left. The Danelag still floats over the Isle of Funen, but there is no very confident opinion that they would be able successfully to defend even that position if the Germans venture to attack it, as it is reported they are about to do. The Danes are said to forego the day when all their dominion will be reduced to the sovereign island of Zealand; and they begin to doubt the stability of their boasted maritime superiority. The final conclusion came to is that, amidst all the complex relations of Europe, it is hardly possible to avoid a wholesale subversion of the present order of things.

#### GENERAL NEWS ITEMS.

Our Government has now on hand fifty thousand rebel prisoners, of whom thirty-five hundred are officers.

The stalwart Tom Hyer, once the pride and envy of muscular New York, is now a hopeless cripple.

A new species of silk-worm, which feeds on the leaves of the oak has been introduced into France from Cashmere. The climate of that country resembles that of New York and New England. Probably any oak which thrives there, would grow here.

A London compositor has lost his life by touching a boiler on his face with his fingers, they being covered with the dust from new type. The boiler swelled to an enormous size, and the young man died in about ten days.

Work on the extension of the agricultural branch railroad has been commenced at Clinton. Twelve miles of the road, from Northboro' to Sterling, remain to be built.

At Halifax, N. S., articles of consumption are generally cheap. Potatoes are 50c; onions are 3c. per pound; vegetables gen-

erally 3c. per bunch; eggs 15c. per dozen; veal 5c. per pound; beef 5c.; spring lamb 10 to 12; hides 5c. These prices are in gold and silver.

The drouth now prevailing in this State is discouraging the farmers, who fear, unless immediate and copious rains should fall, that the hay crop will be a very light one. Grass is drying up, and haying has already commenced to save what there is. The grain crop will also be small unless aid comes from the clouds. As yet, farmers have been unable to "set" their tobacco plants for want of rain.

**THE COTTON SUPPLY.**—The prospects of the cotton supply from India and other places continue to improve. At the last meeting of the Manchester Executive Committee letters from various parts of the world were read, showing the increased interest that proprietors of land are taking in the subject of the cultivation of cotton. A European in Kandesh grows 225lb. of clean cotton to every two-thirds of an acre, and has 400 acres ploughed for next season and 1,000 acres besides already cleared. In Bengal it is considered certain that cotton will be grown upon a large scale when once the ryots are made aware of its profitable character. The British Consuls in Greece have promised to promote the cotton-culture in that country. Accounts from Jaffa state that the people of the district were greatly excited by the success of the cotton planters there, and seemed strongly disposed to emulate the example of their fortunate neighbors.

The Roman Government has offered prizes for the cultivation of Cotton in the Papal States.

**SOURCE OF STRENGTH.**—A distinguished Irish law officer and a conservative member of Parliament, who was on the most intimate terms, with Sir Robert Peel, made his way into his study without being announced, when, seeing the great statesman on his knees in prayer, he retreated as noiselessly as he could into the outer apartment. The premier soon joined him, and conscious that he had been discovered, said, "You were perhaps surprised to find me at prayer; but the truth is, I find that in reality the whole weight of the affairs of this people is laid upon my shoulders, which are too weak to sustain it. I have therefore been to the only source of strength for help, and I find it continually requisite, and only to be obtained there." "O, that all our statesmen understood that."

**THE CROPS.**—The Chicago Bulletin has a telegraphic summary of the condition of the crops in Illinois, Wisconsin, Michigan and Iowa. The reports from the southern part of Illinois are very cheering. All crops promise well except in fruit. From the other States, however, the aspect is threatening; a protracted drouth is having a sad effect upon all kinds of cereals and even the grass is drying up. Wisconsin and Iowa especially are suffering, not having been visited by rain for seven or eight weeks.

**FLANKING THE COAL DEALERS.**—The high price of coal has induced a number of gentlemen to make in chartering a vessel and sending to Philadelphia for a cargo of coal. They find that by uniting they can save two or three dollars per ton. One of these companies has been formed in Chelsea, and others propose to follow in their footsteps.

**INCOME TAX.**—The income tax has been fixed as follows by the committee of Conference on the tax bill: Over \$600 and not exceeding \$5000, 5 per cent; over \$5000 and not exceeding \$10,000, 7½ per cent; over \$10,000, 10 per cent. No additional rates are imposed on citizens living abroad. An amount not exceeding \$200 paid for rent of homestead, is deducted.

#### BISHOP MCVLAINE ON THE CHRISTIAN COMMISSION.

Bishop McVaine, of the Protestant Episcopal Church, has lately spent a week in close personal connection with the operations of the Christian Commission at Fredericksburg and Belle Plain, and speaks in the highest terms of the efficiency and usefulness of this organization, and of its self-denying character and faithfulness of its agents. He says of the scene at the Commission's station:

"At Fredericksburg we were set down in the midst of the work. There were from 8,000 to 10,000 wounded men in the various churches, halls, and other houses of the town. As some were sent away towards Washington others came in from the field. The application of the work of the Commission to those poor sufferers lying in ambulances, just from the battle, and waiting to be placed under shelter, as well as to the thousands in the so-called hospitals, was just the aspect in which it would best exhibit its true character. I joined in it, messed with the delegates, saw the whole interior of how they lived and denied themselves and wrought. The morning was begun and the day was ended with devotional exercises in the open air, for the Commission rooms afforded no space for the 160 or 170 to meet in. God will bless the work of men that prayed and praised, and spoke and loved and mounted above earthly things, and hungered after usefulness to the souls of the wounded soldiers as they did. Those morning and evening prayers and hymns will refresh my memory as long as I live. From the morning frugal meal—each receiving his ration from a window (just about as good as that of a private soldier) in his tin cup and pewter plate, and sitting on a box or standing in the open air to eat it—they separated to their several hospitals, some having, as captains of divisions, several houses under them, others acting as subordinates. They went out in body and soul, to help the surgeons—some of them surgeons themselves—to wash, to feed, to soothe, to take part in the most painful operations, to minister in every wise and loving way to the sick, the maimed, the dying, to talk with them about their souls, to point them to the Lamb of God, to pray with them, under all varieties of trying and painful circumstances, to receive their last messages to dear ones at home, to comfort in all

ways those dear, to whom the country is so deeply indebted, to bury them when dead. But I can expect to give an adequate idea of their work, or of their spirit in it, for all accounts to me, before I saw it, had greatly failed to make me comprehend it so as to do it any justice, greatly as I valued it. What particularly struck me in the work was the individuality and personality of the connection between the Commission and the wounded sufferers. There was nothing between them to make the application of aid circuitous or doubtful. It did not take the place of, or in the least interfere with, the work of the official men, the army surgeons, etc. It supplemented them. It helped them. It supplied deficiencies in special emergencies, which no government could be ready for, in all the details of such a condition of things as existed at Fredericksburg. It met them on their arrival at that town long before the appliances of a very overworked corps of excellent army surgeons and nurses could get to them."

The delegates are warmly welcomed by the soldiers: "And how the poor sufferers welcomed them—how they appreciated their worth—how they thanked them? In how many cases did I hear them say, we should have been dead by this time but for the Christian Commission men!"

These men work, it will be remembered, without salary, though not entirely at their own expense: "The delegate gets his transportation to and from his field, (the railroads and the government uniting to furnish it.) Besides that, he gets his board, and what is that? A soldier's ration, eaten without a table, or a chair, and often without a roof or covering above; a blanket and a floor to lie on at night. Such was the board at Fredericksburg, such is the expense of the agency. There is no salary, except as there are a few stationary agents, who while others come for a few weeks, and go, and new men come to take their places, are necessary to give shape and order and direction to the whole work. These of course are moderately paid."

This is all the deduction from the money received for the soldier, to carry it from the donor to the sufferer. He adds: "Having seen the work, under circumstances which tested it to the uttermost, as to the sort of men it gets, the wisdom of its appliances, and the efficiency, and economy of its operations, I can say, and I want to say out of my whole heart, that a work more worthy of the confidence, and affection, and cooperation of a Christian public, especially of every loyal heart and hand, cannot be devised. I have come from that great hospital (for all the town most was hospital) full of admiration of the work of the Christian Commission, and of determination to do all I can to aid it."

#### THE PHILADELPHIA FAIR.

**BISHOP SIMPSON'S OPENING ADDRESS.** Bishop Simpson, as the representative of President Lincoln, at the opening of the Philadelphia Fair in aid of the Sanitary Commission, made a most eloquent address. It was every way worthy the occasion. We quote one of its passages:

"Ours is a wonderful land. The government has called for men, and they have come from every plain, and mountain, and valley, until more than a million have been in martial array. And yet, vast crops are sown and gathered; the sound of the hammer is heard in the shop and the hum of machinery in our factories; our wharves are laden with goods and our cars crowded with passengers; every village and town is growing—the city streets are full—whole blocks are added to our buildings, and yet the crowded population cry for room."

Money has been called for, and government loans by hundreds of millions have been readily taken. We have been taxed, and the taxes have been unanimously paid; and, in addition, the people come bringing their spontaneous offerings by millions to aid and comfort the wounded and the dying. The Sanitary Commission has already collected in money and in value more than ten millions of dollars, and the Christian Commission is also receiving large amounts for its noble work. (Applause.)

Nor are these sums merely the offerings of the wealthy; many of them have come nobly, but the poorest vie with the richest in devotion to this cause. Families of limited means, laboring men and working women, teachers and children in our schools, artists and amateurs, all have given freely. The old grandmother, with failing eyes, has spent her winter evenings busily knitting for the poor soldier-boy, and the little prattler has gathered a flower to add to your collections of the lovely and beautiful. All have given, for all have felt. All have friends who have suffered, or who may suffer, and images of loved ones cheer them on to labor. God has touched all hearts. He has written a lesson to be read by ages, that great wrongs must terminate in great catastrophes.

I remember to have seen, when travelling on the Pacific coast, rivers taken from their beds half way up the mountain-sides, and their waters distributed all over the hill-sides and plains, wherever golden sands were found, and the miners, by the aid of the little rills, were gathering with care the precious particles. That same river, ere thus it was parted, had been made up of mountain-tops. So it is with your great agencies. In the great centre you have gathered all the little rills, from country and from village, until they swelled into a deep, broad river. Chicago and Baltimore, New York and Brooklyn, St. Louis and Pittsburgh, all gather their tributaries and concentrate their vast treasures. Philadelphia comes last, but not least. Here are the gathering rills from Delaware and New Jersey, and from the mountain-heights of Pennsylvania, pouring their volumes in this vast reservoir. Here by fairy hands they shall be transformed, commingled, and distributed until some little rill shall flow beside every sick

and wounded one, and returning life and health, and love shall far outweigh all the golden sands of California's coasts.

Other cities have done nobly, but no arrangements equal to these, for a single purpose, have ever graced any city on the face of the earth in any age of the world. (Applause.) I may say with the wise man: 'Many daughters have done well, but this excelled them all.'

#### ORIGIN OF THE MISSIONARY SOCIETY OF THE M. E. CHURCH.

Bishop Morris, in a recent discourse on Methodism, thus relates the origin and progress of that society.

But what about our Missionary cause? I answer, we had no missionary society in those days. In regard to this, I beg a little indulgence, and to be heard with some degree of particularity. When I was on the Marietta circuit, from 1816 to 1818, I had in my society in Marietta a colored man by the name of Stewart. He was an exemplary man, and prayed in our prayer meetings. He was industrious and economical, and had earned the means to buy good clothes, a horse and saddle, and had pocket-money beside.

In the fall of 1817 he suddenly and mysteriously disappeared. He was not in debt or in trouble, that we know of, and we could not in any way account for his disappearance. Early next spring he returned, and came straight to my house, and gave an account of himself during his absence.

In the fall of 1817 it was impressed upon his mind that it was his duty to go in a northwest direction from Marietta, and deliver a message to some people, he knew not to whom. At first he tried to shake off the impression, but failing in this, he mounted his horse and started.

If he got further to the right than his impression indicated as right, he took the first left-hand road; if too far to the left, he took the first right-hand road. In this way he went on till he reached the Wyandotte Indians, at Upper Sandusky, in Ohio, when he said at once, this was the people to whom he was sent.

He went straight to the Indian agent, and told him he had a message from God to the Indians. The agent—as was proper—demanded his credentials, but he had none, as he was only a private Christian, and had not even his certificate of membership with him. Of course he received no encouragement from him; but he went to the Indians and talked with them privately, and they agreed that he might address as many as would come together. Several came together in one of their wigwags, and among them another colored man. His name was Jonathan Pointer, and he had formerly lived with my uncle on the Big Kanawha river, and was captured in childhood by the Indians, and had learned the Wyandotte language. He served as Stewart's interpreter; and while he talked, the Indians wept; and when he was through they came around him and said "preach more," and he did so, and an adjoining Quarterly Conference took cognizance of him, and licensed him to preach, and by the blessing of God he had a great revival among the Indians.

At the session of the Ohio Conference at Steubenville in 1818, a report of Stewart's revival among the Indians was presented, and Bishop McKendree, who was there, said, "We must have a mission among the Wyandottes."

But the question was, where shall the money come from? We had no flowing treasury, but the brethren said we will raise the money here—and now.

We raised the money entirely among the preachers, for we then sat with closed doors. Some gave five and some ten dollars, and in a few moments money enough was raised to send a missionary to the Wyandottes.

In the spring of 1819 the news of these things had reached New York, and the brethren there formed the Missionary Society of the Methodist Church, They formed it upon a good and broad basis, making all the Annual Conferences auxiliary societies.

When the Ohio Conference met at Cincinnati, 1819, it approved the organization of the Missionary Society, and ordered collections taken up in several charges.

And at Chillicothe in 1820 they had a report of the moneys raised for the missionary cause, and I recollect that a member inquired, "What shall we do with this missionary money?" After some discussion, it was voted that the Rev. T. A. Morris be appointed to receive it and forward it to New York. This gave me the opportunity to know how much there was of it. Let it be remembered that the Ohio Conference then embraced the whole of the States of Ohio and Michigan, as well as parts of Virginia, Kentucky and Indiana. From all this region the contributions for the missionary cause were to be aggregated, and all came into my hands, and what do suppose was the amount? It was nineteen dollars and a fraction over. [Great laughter.]

Now compare this with the present, and behold the difference. In 1863, the treasurer of our Missionary Society received over four hundred thousand dollars; and brethren, I shall be greatly disappointed and excessively mortified if in 1864 our contributions do not reach half a million of dollars. This is the joyous amount that will sustain the missionary work now undertaken.

#### A COIN WITH A HISTORY.

At a recent monthly concert at Park Street, one of our city clergymen who has been a chaplain in the army in North Carolina, rose in one of the pews, and said, in substance, that he had a silver coin of twenty-five cents, which he wished to give to Foreign Missions.

He proceeded to give the history of this piece of silver. More than forty years ago a young colored man was held as a slave in or near Newbern. He formed an attachment with a young female, also a slave, on the same plantation, and by permission of their master they were allowed to live together as husband and wife.

Not many years elapsed before the young man was sold by his master to go to Virginia; leaving the wife still in her home in North Carolina. Before they parted, after mutual pledges and many tears, the husband presented her the silver quarter of a dollar, requesting her to keep it sacredly, and to pray for him as he would do for her; and expressing a hope that God, in some way, would bring them together again. Years rolled on, and the answer to their mutual prayers was long deferred. Their faith and confidence in God did not fail, nor did he "forget the prayer of the humble."

When the loyal Union-loving army marched into Virginia to quell the rebellion—this young man, now more than half a century old, was among the liberated contrabands. Free himself, his heart beat to look after and learn the fate of his long lost companion.

And when the advance of our army opened Newbern and made it accessible, he made his way thither enquiring for her "whom his soul loved." And he found her, too! Yes, found her faithful and true, after a lapse of forty years. What they said, as they poured out their hearts in gratitude to God, cannot be known till the final day.

The first step they took after becoming reunited, was to seek a clergyman, to administer to them the Christian rite of marriage. The chaplain before alluded to was invited to perform the service. After it was over, the venerable pair, now wedded "according to the laws of God and of the commonwealth," sought to present an offering to the Lord, of the first fruits. They brought out the identical coin presented by the bridegroom to his wife, full forty years before, and which she had kept during all that long period, tied up in the corner of her handkerchief. It had been to her a talisman, and had been prayed over and wept over uncounted times in those long tedious years; and now she wishes it to go into the Lord's Treasury.

After the service was over, several lingered to look at such a piece of money. It is an American coin of 1818, is perforated with a small hole, and has a scratch in the form of an x on the face, but it is true silver and no copper head.

One man sent up his little boy to say he would give a dollar for it. Another said he would give ten dollars to possess it; another twelve, and another twenty. It is not yet parted with; and if any one wishes to see it or to redeem it with money, I doubt not the worthy Treasurer of the A. B. C. F. M. in Pemberton Square, would put him in a way to gratify the largest desires of his heart.—*Congregationalist.*

#### WEALTH AND POVERTY IN LONDON.

The following statistics of life in London from Ballou's Dollar Monthly, possess an interest as illustrative of the extremes of society in the great centres of commercial influence, and the ruin which is brought upon men by their own indulgences. Boston is no better than London, except as it is younger and smaller. Thousand of young men unused to the temptations of city life, come here virtuous and honest, only to make shipwreck of their hopes for both time and eternity.

The city of London now covers an area of 120 square miles, and contains a population of about three million souls. It is stated in a late report of the Registrar General that its population has increased since 1860 at the rate of 1000 per week. It far surpasses any other city on the face of the earth in wealth, and, alas!—it must also be added—in human misery also. The Registrar General records the lamentable fact that one in six of those who leave the world die in the public institutions—workhouses, hospitals, asylums, or prisons. Nearly one in eleven of the deaths is in the workhouse. Every sixth person dies a pauper or a criminal! And how great a number barely manage to escape this fate. The severe competition for subsistence and wealth which characterizes London life is a terrible ordeal for any human being to pass through.

Cities are centres of great temptations, in which many persons sink every year from wealth to poverty, by a love of display beyond their incomes. Others again are tempted still deeper, and forsake the paths of virtue for those of vice. It is related that of the 8000 convicts in institutions near London, 1000 were born in affluence and had received a classical education. Allured by the vice of gambling in attending sportive scenes, they squandered their patrimony; and being tempted, committed crime, thus sinking to the degraded condition of felons. London has always been an alluring city to provincial youth. Goldsmith declared that in his day thousands died there yearly from broken hearts, stricken by poverty; and to-day similar scenes are witnessed and like sorrows experienced there.

**"SCYGLE."**—An army correspondent gives a new word which has lately been coined and which is synonymous with "gobble" and with "skeddaddle," and is used for any other word and for want of any other word. He says: "A 6th corps staff officer dismounted near me a moment ago. I inquired where he had been riding. He informed me that he had been sent out on a general 'scygle'; that he had 'scygl'd' along the front, where the Johnnies had 'scygl'd' a bullet through his clothes; that on his return he 'scygl'd' an ice-house; that he should 'scygle' his servant, who, by the way, had just 'scygl'd' three fat chickens, for a supply of ice; that after he had 'scygl'd' his dinner he proposed to 'scygle' a nap—and 'closed' by asking how I 'scygl'd.'" The correspondent claims that this word, like "skeddaddle," is classical, and is derived from two Greek words.

**THE BAPTIST JUBILEE AT PHILADELPHIA.**—The managers of the Baptist Missionary Union have devoted the whole three days of their approaching 50th anniversary to the memorial exercises of the occasion, including elaborate reviews of the progress of the denomination in fifty years, in respect of education, literature, missionary effectiveness,

numbers, and general influence, presented by their ablest writers, such as Doctors Stow, Babcock, Ripley, Crowell, Bailey, etc. Rev. Dr. Eddy, of Philadelphia, closed an address, at a preliminary meeting held in that city, in these words:

"Our own jubilee approaches. Judson, Boardman, Crocker, Abbott, Vinton, and the noble line of laborers have already crossed the river, and are on the shining shore. Baldwin, Stoughton, Gano, Rolles, Cone, Sharp, and the men who laid the foundations have gone home. Dying, they flung the mantle of their faith, and hope, and love, and labor down on us. They have joined Cary, and Marshall, and Ward, and Knibb, and Ryland on high, and with their converts they keep eternal jubilee. On the other side of the ocean the ranks are unbroken yet. Hinton, Stovel, Stein, Noel, Underhill, and a noble company are at work, holding the same rope that Fuller and Ryland held when William Cary went down in the well. Our souls claim fellowship with those servants of God. An ocean divides us, but we are one in Christ. Soon we shall meet again, our fellow-laborers, and together shout,

"The year of jubilee has come.  
Return ye ransomed sinners home."  
—Independent.

**UNEDUCATED MEN** of only the average native power, in a limited sphere, and for special departments, are often eminently useful; but to give permanence and value to their work, they must be surrounded and sustained by the educated. They are like the rifle-rangers and light artillery, admirably effective in their peculiar line; but without the compact bodies, heavily armed, to form a base for their operations, easily scattered and worse than useless for any permanent achievement.

The revolver may say to the columbiad: "You great clumsy thing, you cannot move without a team of twenty horses to start you and you want an hour to turn round in; in a close fight, hand-to-hand, you can do nothing, and cost heaps of money to begin with." "True, my lively little snapper," replies the columbiad; "but I can throw a three hundred pound iron ball five miles through the air, and at one blow sink a ship with a crew of a thousand men, while you are picking off some half-dozen enemies in detail with your leaden pellets." And this is just the difference between the erudite Calvin with his institutes and the unlettered colporter with his tracts. In the war with Satan and sin, we must have both, and both at the same time.—*Prof. Stowe.*

#### Obituary.

##### CHARLES H. WELLCOME.

Died in Yarmouth, Me., June 13, 1864, of diphtheria, Charles H. son of L. C. and M. D. Wellcome, aged 12 years, and 6 months.

Yes, brethren and sisters, we, with others, are obliged to drink of the bitter cup of affliction. Our dear boy sleeps the sleep of death, suddenly snatched from our family circle, which was always made more pleasant by his affectionate and social disposition and intercourse.

He was ill only five days. When taken, I was absent on a journey. His mother talked and prayed with him; he prayed and confessed his sins, submitted all to Christ, entered into peace, and felt ready to die. A telegram reached me the next day and led me immediately home. Charlie said he thought he should not get well, told me he had given himself to Jesus, and found peace, asked my forgiveness for his faults, said he meant to live a Christian if he got well. We prayed together frequently, and he asked others to pray; talked with all freedom, of death, resurrection, Christ, his coming, and the new earth; wished that Christ might come this year; asked if it would seem long to him, and if he should know anything between his death and the resurrection; said he had rather die than to get well and be wicked; thought the Lord knew it was better for him to die now. He exhorted all who came to see him, to be Christians and meet him in the kingdom; gave directions to give his books and toys



## The Family Circle.

The Conversational Historian,  
A GENERAL SYNOPSIS OF  
Ancient and Modern Empires, Kingdoms and States.  
BY NATHANIEL BROWN,  
Author of Essays on Education.CHAPTER XLVIII.  
Rome.—Philip, Tacitus, Decius,  
Gallus, Valerian, Gallienus, Flavian,  
Aurelian, Probus.

Who succeeded Philip?  
He was succeeded by Decius, a commander of some Roman legions, 249 A. C.

Had the fulness of Roman glory waned much in the days of Decius?

Rome's glory had been declining for more than 150 years.

What hastened the downfall of Rome?

Oppression, pride, arrogance, licentiousness, and crime in every conceivable form and shape. The profligacy of Rome—her sensuality and debasement were proverbial—her glory was eclipsed with every vice, and onward her ruin hastened!

How long did Decius reign?

Only two years and six months.

Who then came to the throne?

Gallus, another Roman general, 251 A. C.

How long did Gallus reign?

Two years and four months.

Was Gallus a wise and prudent prince?

He was vicious to the last degree, and inflicted on his country terrible calamities.

Was there a pestilence in his reign?

There was one of the most appalling the world ever experienced.

Who succeeded Gallus?

Valerian, another Roman general, 254 A. C.

What became of him?

In a war with Persia he was taken prisoner and flayed alive.

Who ascended the throne thus made vacant?

Gallienus, son of Valerian, 260 A. C.

What was the reputation of Gallienus?

He gave himself up to pleasures, while the Empire was gliding rapidly to ruin! He suffered a violent death, and Flavian, by the wishes of the people and army, inverted with the purple, 268 A. C.

After ascending the throne, what measures did he adopt?

He was diligent and wise in the administration of affairs.

How long did he reign?

Only two years.

Who took the sceptre after the death of Flavian?

Aurelian, 270 A. C.

Who was Aurelian?

He rose from obscurity.

What event marked his reign?

He took Zenobia, a princess of Palmyra, Queen of the East, a prisoner, and brought her to Rome.

What became of Aurelian?

He was assassinated.

Who next came to the throne?

Tacitus, a man of distinguished merit, and reigned only six months, and then died a natural death.

Who succeeded Tacitus?

Probus, about 275 A. C.

Have men ever been found willing to be made kings and emperors, when the chances for the continuance of their lives by so doing have been diminished a hundred fold?

Men have been found in great abundance who were willing to run any risk to obtain the ephemeral honors of earth.

Will they do the same for riches?

Men will make any sacrifice—ease, health, friends and reputation, for the sake of merely temporal wealth.

CHAPTER XLIX.

Rome.—Severus, Diocletian, Probus, Carus, Maximian, Galerius, Constantius.

Who was Probus?

He was a man of noble parentage, and was zealous in war, courageous and of unwavering honesty. He slew 400,000 Germans in battle, but was himself killed by conspirators, and was succeeded in the empire by Carus, his Praetorian prefect, 282 A. C.

Did Carus associate his sons with him in the empire?

He did so, but they reigned only two years.

Who then assumed the purple?

Diocletian, 284 A. C. He first associated Maximian with himself—then eight years afterwards, they took two colleagues, Galerius and Constantius, each bearing the name of Caesar.

How did the quadruple government operate?

While it lasted, Diocletian was the controlling spirit; but after he and Maximian resigned their power, Constantius and Galerius were acknowledged emperors, in the year 304 A. C.

Did Constantius and Galerius take in Severus and Maximian with them, with the title of Caesar?

The two were elected Caesars.

Did Diocletian, the predecessor of Constantius, persecute the Christians?

He was the last pagan emperor that put Christians to death.

How many persecutions of Christians by the pagan emperors were there?

There were ten.

What were the names of the persecutors?

Nero, Domitian, Trajan, Antoninus, Severus, Maximian, Decius, Valerian, Aurelian and Diocletian.

When and where did Constantius die?

He died in the year of Christ 306 in Britain.

When did Galerius die?

He died four years after Constantius.

He it was that prompted Constantius to persecute the Christians.

What did the western part of the Roman empire embrace?

Africa, Spain, Gaul, Britain, Germany and Italy.

When was Constantine proclaimed emperor?

On the death of his father, Constantine, 306 years A. C.

What became of the competitors of Constantine for the throne?

They were slain in various ways, and Constantine was left in possession of the throne, and sole monarch of the Roman Empire.

Did Constantine embrace the Christian religion?

He did, and made it the religion of the state, so the government became a protecting, instead of a persecuting power.

Was it considered a marvelous change?

Indeed it was—to see the humble followers of the Nazarene defended, instead of being martyrs.

Was the struggle long between paganism and Christianity in the Roman Empire?

It was protracted for about 300 years; when the Christian faith triumphed, after being trodden in the dust during all that gloomy period.

Why should the Roman Empire have been such enemies to their best subjects?

Practical Christianity rebuked their licentiousness and pride, hence arose their hatred and vindictiveness.

CHAPTER L.

Rome.—Constantine, Constantine II., Constans, Constantius II.

Has any reason been given why Constantine renounced paganism and embraced Christianity?

When he was marching against Maxentius, and musing upon the uncertainty, inconstancy and mutability of earthly things, it is said he saw in the heavens a pillar of light, like a cross, bearing the inscription, "By this conquer." It is also recorded that Christ appeared to him the following night with the same sign.

Did Constantine defeat Maxentius?

He overthrew him, and entered Rome victorious.

Did Constantine make a good ruler?

At first kind, afterwards severe.

Do historians agree about the character of Constantine?

There is a very great disagreement. Pagan authors are rabid in their denunciations, while Christian writers eulogize him with unstinted panegyrics.

What great event took place in this reign?

Constantine removed the seat of government to Byzantium, and called the city Constantinople, after his own name.

Did this event accelerate or retard the downfall of the Roman empire?

Undoubtedly it hastened its overthrow.

Does Christianity need the support of the state in order to its prosperity?

It needs only to be let alone; neither protected or persecuted.

When has Christianity been the most pure in the lives of its followers?

In its earliest ages, and amid the fires of persecution.

When has Christianity been the most corrupt?

Whenever it has been popular to profess Christianity, and when united to the state.

What was the character of the Roman armies in the days of Constantine?

Roman armies were degenerated and debased by the union of Goths, Germans, Scythians, and other barbarous nations.

When and where did Constantine die?

On his expedition to Persia, 337 A. C., at Nicomedia.

How did he dispose of his empire?

He bestowed it on five princes. First, on three sons, viz., Constantine II., Constans and Constantius II. Secondly, on two nephews, viz., Dalmatius and Anibalunius, 337 A. C.

How long did they reign conjointly?

Shortly after, Constantius contrived to be sole master of the empire, by destroying the two Caesars, and permitting his two brothers to perish by mutual contention.

How long did Constantius II. reign?

He reigned twenty-four years in sorrow and infamy.

Was Constantius the procurer of his own unhappiness and misery?

His own inordinate love of power, and his vain ambition, led directly to infamy, grief and ruin.

Has any era, or any age been free from evil?

Never since the fall of man in Paradise.

Will any age in the future be perfect?

Yes, in the glorious era of the restitution.

CHAPTER LI.

Rome.—Julian, Jovian, Valentinian, Valens, Gratian, Theodosius.

Who succeeded Constantius II.?

Julian, generally known as the Apostate, 361 A. C.

Did Julian, in some measure, restore the glory of the Roman arms?

He did so, by repressing the inroads of the barbarous nations, and killing many of them.

Was he a public enemy to the Christian religion?

He was; and re-opened the pagan temples?

Did he undertake to rebuild the Temple at Jerusalem?

He did; but was frustrated by fearful prodigies and miraculous appearances.

How long did Julian reign?

Only three years; and was then slain in battle, in Persia, while his troops were victorious.

Was Julian an author as well as a warrior?

He was; and wrote largely against Christianity. He excelled in wit, malice, cunning and ridicule.

Which of his compositions gained him the most honor?

His "Caesars," being a satire on all the Roman emperors.

What was the object of Julian in rebuilding the temple at Jerusalem?

His object was to disprove the truthfulness of the prophecy of Jesus, who had said that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles are fulfilled."

Who succeeded Julian in the empire?

Jovian, a Pamonian, 363 A. C.

How long did Jovian reign?

Only seven months; but his short reign was mild, and in favor of Christianity.

Valentinian I. was then elected emperor by the army, 364 A. C., as the successor of Jovian.

Who did he associate with him in the empire?

His brother, Valens, and gave him the eastern provinces.

How long did Valentinian reign in the west?

He reigned three years.

What enemies did he encounter?

The Alemanni, who provoked him so much that he died in a fit of violent passion.

Against whom did Valens war?

Against the Goths.

How long did Valens reign in the east?

Not far from four years.

Who took the sceptre after the death of Valentinian?

Gratian, his son, who, soon after the death of Valens, possessed the whole empire.

Who did Gratian associate with him in the government of the empire?

Theodosius, who took the eastern provinces.

Was Gratian a good emperor?

He had an honest mind, but was not forcible or wise in his character.

Did Gratian favor the downfall of paganism?

He did; but Maximus, who commanded in Britain, on this account caused himself to be proclaimed emperor by his army. Gratian, hearing of it, hastened to meet him. In Gaul, Gratian was deserted and killed by his soldiers.

Did Gratian take good counsel, having his understanding guided by wisdom?

Assuredly not. "For by wisdom kings reign, and princes decree justice; by wisdom princes rules, and nobles, and all the judges of the earth."

THE WOODEN END OF THE PLANK.

BY REV. JOHN TODD, D. D.

One of our distinguished general was once a poor boy, among the mountains of New England. He was a common workman in a factory. He has since held some of the highest offices in the people, and has won imperishable honors in the army.

He tells that one morning at the factory was lighted up before light in the early dawn, and just as objects could be seen out of the door, he was looking out of the window, and saw an object moving along slowly on the ice that covered the river. While watching it, suddenly the ice broke, and the dark object went down. In an instant he thought it must be a man. So calling a companion, he ran down the stairs and out toward the object.

He had the forethought to snatch up a plank, which he carried on his shoulder. When they had reached the place, they found it was a colored man, who had broken through the ice, and was struggling for his life.

They thrust out the plank. The poor fellow seized it with both of his hands.

"Now hold on, Tim, and we'll pull you out."

So they pulled and got him almost out, when off he slipped and went down again!

On coming up, they pushed the end of the plank to him again, and cried:

"Now, Tim, hold on with all your might."

"Indeed I will, sir."

Again they pulled, and up he came, almost out, when off he slipped, and down he went. They felt that the third

time must be the turning point. It was now life or death. Poor Tim looked as if he thought so too.

For the third time the plank was pushed out, when the negro cried out:

"For God's sake, gentlemen, give me the wooden end of the plank!"

They saw instantly that they had been giving him the end covered all over with ice, and no wonder he could not cling to it! They now gave him what he called the "wooden end," and drew him out in safety.

When we see parents who nothing but a way toward their children; who are always finding fault, but never commending them even when they do well; who never seem to see when the child tries to do well, and when he longs for words of kindness, we have great pity for such children. We wish these parents would remember that children can not have the judgment, the forethought, and the sobriety of many years. They are children. Don't give them the icy end of the plank! They love your approbation. They rejoice to have you give them deserved commendation. O, give them the wooden end of the plank!

—S. S. Times.

THE CHRISTIAN MOTHER'S SONG.

T is not to be an angel,

For which I daily pine,

Soft little hands are clinging

Too lovingly to mine.

I fain would linger longer

Upon this thorny road,

To lead my trusting darlings

Unto our Lord's abode.

But to be like an angel,

So free from outward sin,

So filled with love to Jesus,

So purified within,

These are the secret yearnings

Which stir my inmost soul.

I want to be a model

Of every Christian grace,

With all that's pure and holy

Reflected in my face;

Upon the narrow pathway,

A safe and certain guide

Unto the little pilgrims

Who prattle at my side.

Unlike to saint or angel,

Amid wild waves, I toss,

A struggling, sinking sinner,

Still clinging to the Cross,

And, 'mid my self-upbraidings

I find my sharpest pain,

To know that on my children

My faults must leave their stain.

I cannot be a model

For those so dear to me;

I am not pure and perfect,

As any child may see.

Then shall I in my anguish,

Give up to dark despair,

Nor strive to teach my children,

Nor join with them in prayer?

Ah, no, I'll call them round me,

And hand in hand we'll kneel

Before the friend of sinners,

Who can our sorrows feel.

My agonized repentance

I will not strive to hide,

With my darlings at my side.

And they will love their mother,

And even as they pray,

May set their feet more firmly

Upon the narrow way;

Thus taught the bitter lesson,

That sin must sorrow give,

While sweetly comes the whisper,

"Through Jesus sinners live."

CATHEDRALS.—The two highest cathedrals in Great Britain are the Salisbury and St. Paul's, London. The height of the spire of Salisbury is four hundred and four feet. The height of St. Paul's to the top of the cross is also four hundred and four feet.

NUMBER OF WORDS IN THE ENGLISH LANGUAGE.—There are in the English language 20,500 nouns, 40 pronouns, 9,200 adjectives, 8,000 verbs, 69 interjections, etc.—in all about 46,000 words.

HAPPINESS.—It is a great blunder in the pursuit of happiness not to know when we have got it; that is, not to be content with a reasonable and possible measure of it.

THE GYPSIES AND JEWS.—The Gypsies preserve their family color in every part of Europe, and the Jews preserve the same complexion, though dispersed for nearly two thousand years all over the world.

Two Splendid Premium Engravings will be given to each new subscriber for 1864; their titles are:

"Return from Market," and "Sunday Morning."

engraved on steel, by John Sartain, in the highest style of art, and making a beautiful present for the holidays, or ornament for the parlor or study. These prints are alone worth the price of subscription.



# The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

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[For Terms, &c., see Fourth Page.]

## Communications.

[Original.]

REMEMBER THY CREATOR.

BY L. S. C.

"Remember thy Creator in the days of thy youth."  
In life's morning, remember thy God,  
Ere the pathway of sorrow thy young feet have trod,  
Ere the shadows of darkness gather thick o'er thy way,  
And hide from thy vision the brightness of day.  
While the roses of health on thy fair cheek are blooming,  
Ere the death-angel all thy fond visions are dooming,  
While the dew-drops of youth in thy pathway are shining,  
In life's early morning, remember thy God.

Remember thy God while the sun gives its light,  
While the moon sits enthroned on the broad brow of night,  
While the glittering stars in the firmament move,  
Breathing love, in sweet music, "our Maker is Love."  
While the dew-drops of youth in thy pathway are shining,  
In life's early morning, remember thy God.  
Mayer, C. E.

[Original.]

IS THE WORLD IMPROVING?

BY A PEDESTRIAN MISSIONARY.

ANTITHESIS.

Having at some length looked at the question, Is the world improving? from one point of view, let us now change our standpoint, and look at it from another. We have considered it hitherto as now regard it Godward. Imperfectly as the matter may have been stated, I trust sufficient has been said to show that the world is in a much better condition than it was three centuries ago, and that the improvement begun at the Reformation, although often retarded by the sins and follies of mankind, has in particular made rapid strides during the nineteenth century. In considering the question it will materially aid us if we treat it antithetically, and briefly glance at matters as they are.

Before the Reformation, the Bible was a sealed book, regarding which the great mass of the community were compelled to say, We cannot read it, for we are unlearned. Now the great majority of the community have received at least a rudimentary education, and since the translation of the Bible, have been enabled to read in its blessed pages the wonderful works of God.

Then, it was a dangerous matter to obey the command of the Saviour, "Search the Scriptures," for to have done so would have led them, if conscientious, to abandon the worship of the Virgin Mary and "the round elephant god," an act which inferred the faggot and the stake. Now, they are at perfect liberty to obey the commands of God, being protected in their right to do so by just and equitable laws.

Both before and many years after the reformation, such a thing as civil and religious liberty had no existence; the lives and property of the people being to a great extent at the disposal of those in power, which the rulers not only claimed, but exercised the right of dictating to their subjects what religion they were to believe. Now, civil and religious liberty is the right of every man, as much as the air he breathes or the light he sees by.

Two hundred years ago, even Christians did not admit the rights of conscience. They, indeed, demanded liberty for themselves, but when in power refused to concede it to others. The Puritans in England thought that very hard measure was dealt to them when they were fined by the Star Chamber, or had their ears cropped for worshipping God according to their conscience; yet these same Puritans when in America, thought it the right thing to hang Quakers for exercising the same right. Now the man who would act on such a principle, would be regarded as a bigotted fool, and would subject himself, if within the reach of the law, to condign punishment.

Formerly, human life was nothing accounted of. Henry VIII. hanged, burned or beheaded upwards of 8,000 of his subjects, including a couple of his queens, and even within forty years the statute book of Great Britain contained upwards of 300 capital offences, and men were hung by the score. Now, the penalty of death is confined to murder and high treason; and in the

latter case is never inflicted. See the case of Smith O'Brien of the Cabbage Garden, and Meagher of the Sword, both of whom might have been hanged if Government had thought them worth hanging.

Formerly, our prisons were dens of horror, the abodes of gaol fever and death, and the fruitful nurseries of crime; while the lower classes of society were left to fester in one vast mass of corruption, resulting in a fearful increase to the sum total of human misery. Now, all this is reversed. Our prisoners, even although guilty of the most heinous crimes, are treated with the utmost humanity; while the most arduous efforts are being made by private beneficence and legislative enactment, for the physical and moral well-being of those classes from whom the great mass of our criminals spring.

In a word, the age in which we live is possessed of a far greater amount of rational freedom than any preceding one; it is much more humane in its feelings and propensities; it is much more enlightened, and is possessed of a far greater amount of the means of enlightenment. It follows, therefore, that in Christianized countries, at least, the sum total of human happiness must be increased, "for mercy is twice blessed; it blesteth him that gives and him that takes;" and that, therefore, the world is a much more desirable habitation than it was, one, two or three centuries ago. It follows, too, that the opportunities for mental improvement and moral culture, which we in the present day enjoy, exceed those of our forefathers beyond all calculation.

To expect that men would give themselves up to the serious consideration of the future when they were harassed with the thought of the present, when their very lives hung in doubt before them, and when they were left to grope their way in darkness without the light of life, is expecting too much from frail human nature. But very different is the case of those who repose beneath the shadow of their own vine and fig-tree, none making them afraid and having the Word of God in their hearts, to be a light to their feet and a lamp to their path.

But to whom much is given from them much will be required. No man in his senses would ever think of putting an educated Englishman and an ignorant Hottentot upon a par, and deeming that the Englishman came up to the mark because in point of morality he may equal or even be somewhat superior to the Hottentot. Unless he was infinitely superior to him in all respects, we would deem that he came far short of being what he ought to be; unless he was immeasurably better, we would scoff at the idea of him being improved. "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard on a very fruitful hill. And he fenced it and gathered out the tares thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes." Such is the beautiful parable in which the Lord depicts the care he had bestowed upon his ancient people, and such the nature of expectations. It is strictly applicable to the Anglo-Saxon race in the present day; for after all, to them almost exclusively, belong the advantages which have already been alluded to. The other parts of the world are yet in darkness, or at best, in twilight. It is the Anglo-Saxon race, and they alone, who can properly be said to be in light. But on this favored portion of mankind, God has showered blessings, which although not bestowed through the agency of miracles, but solely through the use of means, have been in reality as great and as wonderful as those which he bestowed upon the ancient Jews.

Who was it that formed England as

A fortress built by nature for herself,  
Against infection and the hand of war,  
And surmounting it with waves of ocean,

Which serves it in the office of a wall,  
Or as a moat defensive to a house,  
Against the envy of less happier lands?

Was it not God? And who bestowed upon its inhabitants that indomitable energy and dauntless courage by which they have ever been distinguished? Who gave them their unconquerable love of liberty, and subjected to so many fiery trials in their pursuit of it, until that love of theirs was branded into their very being and became a second nature? Who gave them the blessed Bible, thus communicating to them the knowledge of the one living and true God, and thus placing all their blessings upon a firm and solid foundation, by teaching them the fear of the Lord which is the beginning of wisdom? Who put it into the hearts of the sons and daughters of England, "that precious gem set in the silver sea," to leave the cradle of liberty and go forth to other lands, carrying their Bibles and their love of freedom along with them, there to war with the wilderness and become the founders of mighty nations? And who blessed them with success and crowned them with material prosperity to a degree unknown before, until the Anglo-Saxon race has become the most powerful upon the face of the earth? To each and all of these questions, only one answer can be returned, and that answer is contained in the single

word—God. It was God working through the instrumentality of good men that scattered the seeds of Divine truth throughout England, and then prepared the way for the Reformation. It was God, who through the instrumentality of a wicked king, first introduced the Reformation into England. It was God who through the instrumentality of a foolish king gave it the Bible in the English tongue, and thus established it upon a stable foundation. It was God who by means of English valor and stormy tempests destroyed the Spanish Armada, and preserved it in its infancy. In the words of the inscription on the medal struck in commemoration of that great event, "Jehovah blew, and they were scattered." It was God who wafted the fleet of William of Orange to Barbary, and by effecting the Revolution of 1688, placed it beyond the reach of danger. It was God who carried the little Mayflower in safety across the stormy Atlantic, and landed the Pilgrim Fathers on Plymouth Rock. It was God who raised up George Washington, and thus effected the American Revolution. It was God who gave to the United States the vast and fertile valley of the Mississippi, where, even now, notwithstanding its already vast population, men are "listening for the footsteps of the coming millions."

Was it not so? Ask the Bible who conferred these and other benefits upon the Anglo-Saxon race, and through them upon the world, and the Bible replies, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning." Ask the works of nature who conferred them? Ask the works of

God, let the torrents with a voice of thunder  
Answer, and let the mountain echo—God.  
Ask the solid earth itself,  
Earth with its thousand voices thunders, God.

If, then, it should appear that, notwithstanding these great benefits, man has forgotten God, can it be maintained that the world is improving?

[Original.]

TO THE FRIENDS OF THE ITALIAN MISSION.

LONDON, June 8, 1864.

Dear Brethren and Sisters—Thinking that you may be interested to hear of our journey hither and safe arrival in this great city, I take the earliest opportunity to write you, that through the kind providence of our heavenly Father we reached London on the 6th inst., after a voyage of twenty-three days on the mighty deep. The weather was for the most part unpleasant, and more than half the time we had head winds that retarded our progress. My wife suffered much from sea sickness the entire voyage, the rest of us only a few days, the first of the passage. However, after we reached the coast of England, we had beautiful weather and ended our voyage very pleasantly. Our passengers were of many nations, and we formed some very agreeable acquaintances during the passage and did what we could to spread the truth. There was an intelligent Frenchman on board with whom I had considerable conversation, and who seemed much interested as I talked with him upon the fulfillment of prophecy and other religious subjects. He confessed that he had never read the New Testament, but said he would buy a Bible and read it.

There were on board four clergymen from the United States; two from Massachusetts, F. A. Reed, Congregationalist, and Elder Howe, Baptist; S. M. Dickens, of Georgetown, D. C., and I. N. Effengen, of Virginia, of the M. E. Church, and we had good meetings every Sunday; (after the first, on which day nearly everybody on board was sick,) in the afternoon, on the last one, we had a very interesting service for the children, in which we had singing in four different languages, much to the gratification of the congregation.

Here in London, we were received with much Christian kindness by Bro. R. Robertson, who entertained us with true English nobility, and assisted us in finding cheap and agreeable lodgings, which we felt much the need of after our fatiguing journey.

We shall be compelled to remain here until we receive means from our brethren in the United States, to enable us to proceed to Italy; and while here, I shall do all in my power, with the help of God, to spread the everlasting Gospel as I have opportunity, and will send you a report, Providence permitting, before we leave London.

My dear brethren and sisters, pray much for this important mission, that many may be brought through this humble instrumentality to the knowledge of the truth and a preparation for the kingdom of God.

Will the Voice of the West, and other evangelical Advent papers, that are interested in the Italian Mission, please publish this letter as soon as possible, as for the sake of economy I can send to the United States but two copies. With much love I am your brother and servant in Christ.

M. B. CZERNOWSKI.

P. S.—Editors who will be so kind as to publish this letter, and send me a copy to the care of Mr. N. Iwanowski, 18 Rue des Fossés, St. Jacques, Paris, France, will oblige me very much.

My P. O. address in England is No. 4, Warwick Terrace, Willow Walk, Bermondsey, London, England.

[Original.]  
DEFENCE IN FAVOR OF THE AUTHENTICITY OF THE BIBLE.

Continued.

In my last on the defense of the infallible Word of God, against modern Atheism, Deism, spirit-rapping, Universalism, &c., &c., I promised to give the readers of the Herald some extracts from the spiritualistic Testament lately from the press, which is intended as the Statute Book of a "New Dispensation," or perhaps more properly a revised edition of the last will and Testament of our most Blessed Lord and Saviour Jesus Christ. This issue has been made under the supervision of Abaddon and his sub-devils. Entered according to Act of Congress in the year of our blessed Lord 1861, by Leonard Thorne, and published in a pleasing form, in New York City. It claims to have been dictated and written by the spirit of Jesus Christ, who came in spirit bodily, and revised and corrected the first four books of the "New Testament" and the Revelations. Of Paul it is said, that he came personally in the spirit and corrected all his writings. So also James, Peter, John, and Jude all came (as this new fable teaches) in the spirit personally, and corrected their own books. It is said that the added book, following the book of Revelation, is called the "New Dispensation," from which I quote the following from a writer who was in possession of the book, as himself states, (in No. 17 of the Herald,) when he prepared the article, announcing this daring presumption and blasphemy. Here is a quotation from the first chapter of said book:

"By the spirit of Christ." "I Jesus, appeared in spirit in 1861, and do say and declare unto the world, that the new era or dispensation has commenced, called the coming of Christ. It commenced about the year 1847, and as represented and spoken of by the prophet Daniel, and others, . . . by my coming as a cloud in the heavens, with tens of thousands of angels or spirits to commune with the children of men, to establish God's everlasting spiritual kingdom on the earth, of which there shall be no end. And now in different ways to commune with, and make ourselves known unto the children of men; and many who are now in the flesh have seen some of us, and talked with us face to face, and we rejoice that the day is come. And if you will listen to us, we will do you all much good. Through our mediums we heal the sick, cure the lame, and cast out evil spirits, and aid those who seek after knowledge in the arts and sciences; the same as was done when I and my apostles lived in the flesh on earth. The work, as it were, has but just commenced; it will roll on with power until the earth is filled with my glory."

Thus I have given you the quotation as second-hand from the pen of C. P. Dow, as seen in No. 17, of the Herald, headed "A Counterfeit Coming." I would very specially recommend the reading of said article by all who have preserved that No. of the Herald. Now, kind readers, we have most conclusively shown in several previous articles, that the Bible is the infallible Word of God, and that it has fully proved its truthfulness in the three grand divisions into which it is divided. To wit: Historical, doctrinal, and prophetic truth. We gave you facts, overwhelming facts, in each division, which most fully confirm the truthfulness and infallibility of the blessed Bible. But in corroboration of the truthfulness of the prophetic division of the holy Book of God, I would state that nothing predicted and fulfilled up till this day, more fully confirms its veracity or truth than the following prophecy does. 2 Peter 2: 1, 2, 3: "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And though covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth." Peter says "they shall bring in damnable heresies, even denying the Lord that bought them." Now when, and where, on this side of hell, or in hell, or out of it, was ever such a blasphemous, hypocritical, and deistical denial of Jesus Christ the Son of the "living God" invented, as this denial of the authenticity, purity, divinity, and infallibility of our "New Testament," through means of which, tens of thousands have been led to Christ and saved, for almost two thousand years, which spiritualistic blasphemers are now aiming to overthrow by a work entered by Act of Congress, dictated by the devil, and fabricated in Pandemonium?

Denying the truthfulness and divinity of our "New Testament," is virtually, or in effect denying Jesus Christ the "Son of God," which is now done with impunity by the Atheistic and infidel hordes, whose above board blasphemy most fully fills up the prophecies of our blessed New Testament Scriptures, and most conclusively proves the authenticity of its teachings, and the superlative falsity, and deeply seated hypocrisy of the one which seeks its overthrow, which puts the speedy coming of Christ beyond a doubt, with other most powerful Scripture testimony on that subject. But do these not flatly deny that Jesus is the divine Son of God, and the only Saviour of the world? Do they not claim to be all the "sons of God" without distinction, as much so as Christ, and is this not a most positive denial of Jesus Christ's Messiahship? I answer it is, and my God esteems it as such, which is self-evident from the teachings of the Bible on this, as well as on other subjects taught in the sacred volume, which teaches nothing but self-evident and common sense truths. Well, what is the result of this "denying the Lord that bought them"? I answer the present result is that, "many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

Look at the multitudes that have entered the circles of lewd and obscene Mormonism, tame Universalism, and God-insulting and truth-blaspheming, rapping, Spiritism, all of which, with many other "isms," have had their origin in the devil, the only source from whence they could take origin in God's universal, unlimited empire. For I do here boldly aver, and challenge successful contradiction, that all the physical, intellectual, moral and spiritual evil, whatsoever has been endured, is now endured, and shall be endured in the eternal world, has its origin in the introduction of sin by the devil, and as I boldly assert (and stand ready to prove my position), the eternal, unchangeable Jehovah, never had anything to do with the origin or perpetuation of sin, nor the above evils consequent upon its commission, which evils were, but the necessary and unavoidable effects of a cause. I say that God, the holy, the pure and infinite Spirit, had nothing to do with the origin or perpetuation of sin and its results, but merely to permit it, and all that most perfectly unwilling, as Himself declares in various portions of Holy Writ. I do hope that all my readers have had time enough and advantages sufficient afforded them, to learn these two great mighty leading truths. To wit: That there is but one single solitary source of all physical good, intellectual happiness, moral purity and spiritual bliss, and that God, my God, and their God, is the source of all this good. I do hope I say, that this is a settled point in the heart of all my readers, but if not, may my God settle it as a fixed principle, in their heart at once, because the destitute of this firm fixed principle, is the rock on which thousands upon thousands are now wrecked on the tempest tossed ocean of infidelity. Wrong views of divine character, attributes, and government of the great God are the grand sources of the devil's triumph in modern infidelity. And had I the intellectual capacity, and the eloquence of the loftiest spirit around the burning throne of Jehovah, I could not give utterance to the gratitude I feel towards my God, for fixing in my heart those correct views I entertain of the being and attributes of God. "Glory to God and the Lamb" for the bliss of this knowledge of my dear Lord, which has so fortified my soul against all grades of sin, from the vulgar to the sublime, that I feel no fear from being moved a hair's breadth from the bleeding side of Jesus by all the combined and seductive powers of earth and hell, men and devils. I reassert that the prevailing ignorance of God, both in church and state, (with all the advantages to have a correct knowledge of Him,) is the supreme cause of hell's triumphs in the propagation of last-day fanatical, and orthodox "isms," with which all Christendom is polluted at this hour.

But for the great leading fact above alluded to. What is it? I answer, it is this, namely: That there is but one source from whence all the different grades of evil and human misery could by possibility originally emanate, for the supreme reason that there is but one solitary, single source of evil in God's universe, and that source is the devil, who, of his own choice made himself a devil, out of a holy angel, out of which circumstance mystery mongers have made a very perplexing, intricate, and inexplicable affair, whilst it is a very plain, common sense, and easily comprehended circumstance without the least semblance of mystery about it.

Here I again stop to say, that another source of latter-day infidel delusions is a want of a more correct view of the attributes of the devil, and the three forms under which he carries forward so successfully his infernal enterprises. Is he not now making fools by the wholesale out of thousands of professedly wise and learned men, who are staggering blindly into the fanatical circles, and infidel ranks, extant, whose leaders are boasting of their success and triumphing in their hopes for the future? And why so much of all this? I answer, ignorance of the attributes of the devil, and the great want of correct views of the great Jehovah, as before stated. The devil has acted under three special exclusive forms, ever since he made himself an apostate from God. First: under the form of wily serpent—secondly,

under the form of a roaring lion—and thirdly, under the form of an angel of light, under which last form he is doing an amount of harm in these "last days," far beyond any thing in the long annals of ages, to which the masses of the clergy and laity of the professed church seem about as blind as "Nicomachides" was to the new birth, and like him seem ready to ask "how can these things be?" why the world "is getting better and better, and we hope for its speedy conversion to God, the millennial having commenced to dawn."

Here, then, we have two great sources of all good, and of all evil before us, and now, if we would always enjoy the pleasure, and possess the ability to judge precisely right on all subjects, on all occasions and under all circumstances, we must possess the love and spirit of Christ, which prompt and lead into all truth. Having these, we shall not only be able to "try the spirits" but know in very deed from whence they are. Glory to God (I must again exclaim) for the light of truth. In all great enterprises of devilishness in the moral world, there are principals and abettors in crime. As for instance, in the sufferings and death of the world's blessed and divine Redeemer, this fact is as clear as the rays of solar light. Some of the motley party amongst the betrayers, merciless tormentors, and heartless murderers of the "Son of God" (my sweet and blessed Redeemer) were engaged in this work of hell, another in that, and a third class of them, in something else; all tending to accomplish the indescribable suffering and death of Jesus. See the account in the four evangelists, Matthew, Mark, Luke and John. Now just so the ungodly and infidel enterprise of "wresting the Scriptures" is carried forward with empty triumph at earth's closing scenes. Atheistical, deistical, infidel, fanatical cliques are the principals in this God-defying abomination, and orthodox sects (as they are called) are accessories in the crime, which I will prove in my next.

JOHN HINKLE.  
Mechanicsburg, Cumberland Co., Pa.

[Original.]  
ATTRIBUTES OF GOD.  
BY ELD. GEO. EYSTER.

God is a spiritual being, existing of himself, from whom all things proceed, on whom all things depend, and who governs all. Hear what the psalmist says: "The heavens declare the glory of God," Psalm 19: 1. Again: "He left not himself without witness, in that he gave us rain from heaven." Acts 14: 17. "For the invisible things of him are clearly seen, being understood by the things that are made," Rom. 1: 20. As God hath more particularly revealed his character in the holy Scriptures of divine truth we shall show his attributes.

1st. That He is eternal. "From everlasting to everlasting thou art God." Psalm 90: 2. "Thy name is from everlasting." Isa. 63: 16. "According to the commandment of the everlasting God," Rom. 16: 26. "I am Alpha and Omega, the beginning and the ending," Rev. 1: 8.

2d. He is invisible. "No man hath seen God at any time," John 1: 18. "Now unto the King eternal, immortal and invisible," 1 Tim. 1: 17. "Whom no man hath seen, nor can see," 1 Tim. 6: 16.

3d. He is incomprehensible. "Canst thou by searching find out God?" Job 11: 7. "Touching the Almighty, we cannot find him out," Job 37: 23. "Great is the Lord, his greatness is unsearchable," Psalm 145: 3. "How unsearchable are his judgments, and his ways past finding out," Rom. 11: 33.

4th. He is omnipresent. "The heaven of heavens cannot contain thee," 1 Kings 8: 27. "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into the heavens thou art there; if I make my bed in hell behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shalt thou hand lead me, and thy right hand shall hold me," Psalm 139: 7-10.

5th. He is omniscient. "The eyes of the Lord are in every place, beholding the evil and the good," Psalm 139: 4. "But all things are naked and opened unto the eyes of him with whom we have to do," Heb. 14: 13.

6th. He is Almighty. "I am the almighty God," Gen. 17: 1. "Holy, holy, holy, Lord God Almighty," Rev. 4: 8. "The Lord God omnipotent reigneth," Rev. 19: 6.

7th. He is holy. "Ye shall be holy, for I am holy," Rev. 11: 45. "Thou art of purer eyes than to behold evil," Heb. 1: 13. "One cried, holy, holy, holy, is the Lord of hosts," Isa. 6: 3.

8th. He is just. "Just and right is he," Lev. 32: 4. "I the Lord, a just God and a Saviour," Isa. 45: 21. "He is faithful and just to forgive us our sins," 1 John 1: 9.

9th. He is a God of love. "God so loved the world that he gave his only begotten Son," John 3: 16. "Behold what manner of love the Father hath bestowed on us," 1 John 3: 1. "God is love," 4: 8.

10th. He is merciful. "The Lord God, merciful and gracious," Exodus 34: 6. "His

mercy is everlasting," Psalm 100: 5. "The Lord is very pitiful and of tender mercy," James 5: 11.

11th. He is a God of truth and faithfulness. "Thy faithfulness reacheth unto the clouds," Psalm 36: 5. "His truth endureth to all generations," Psalm 100: 5. Again, "God is faithful," 1 Cor. 1: 9.

12th. He is unchangeable; hear what he says: "I am the Lord; I change not," Mal. 3: 6. "With whom is no variableness, neither shadow of turning," James 1: 17.

Why is God called Father? 1st: because from eternity he beget a Son of his own essential nature, and is Father of all who are called children, in heaven and on earth—Eph. 3: 15. In what act of goodness did God particularly reveal Himself as Father? 2d, in Creation, and hence he is described in the Holy Scriptures, the maker of heaven and earth—Gen. 1st chapter.

ATTRIBUTES OF JESUS CHRIST.  
Who is Jesus Christ? the Son of God, and man. How do you prove the divinity of Christ or that he is true God?

1st. He is called God in the Scriptures. "Thy throne, O God, is for ever and ever," Heb. 1: 8. "The word was God," John 1: 1. "Christ who is over all, God blessed forever," Rom. 9: 5. "His Son Jesus Christ, this is the true God," 1 John 5: 20.

2d. Divine attributes are ascribed to him. Eternity—"I am the first, and I am the last," Rev. 1: 17. "Jesus Christ, the same yesterday and to-day and forever," Heb. 23: 8. Again "He says, 'Before Abraham was, I am,' John 8: 58. Omnipresence—"Where two or three are gathered together in my name, there am I in the midst of them," Matt. 18: 20. Omnipotence—"All power in heaven and earth is given unto me," 28: 18. "And have the keys of hell and of death," Rev. 1: 18. Omniscience is ascribed to him. "Lord, thou knowest all things," John 21: 17.

What other proofs of Christ's divinity are there?

1st. Creation is ascribed also to Him. "All things were made by him, and without him was not anything made that was made," John 1: 3. Again Paul says, "For by him are all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities, or powers, all things were created by him and for him, and he is before all things, and by him all things consist, and he is the head of the body, the Church, who is the beginning, the first born from the dead that in all things he might have the preeminence, for it pleased the Father that in him should all fullness dwell," Col. 1: 16-19.

2d. The preservation of all things is imputed to him. Hear what Paul says of him: "Upholding all things by the word of his power," Heb. 1: 3. "By him all things consist," Col. 1: 17.

Have you any other proofs? Yes, divine honors are ascribed, or Christ is worshipped. Stephen said, "Lord Jesus, receive my spirit," Acts 7: 59. "Let all the angels of God worship him," Heb. 1: 6. How would you sum up this argument in favor of Christ's divinity? 1st, these attributes or perfections, works and worship belong to none but God; 2d, but they are all ascribed to Jesus Christ, therefore Jesus Christ is God. Again, his Son Jesus Christ is the true God and eternal life, 1 John 5: 20. "Christ is over all, God blessed forever," Rom. 9: 5. "For he thought, it not robbery to be equal with God," Phil. 2: 6. "I and my Father are one," John 10: 30. "For all men should honor the Son, even as they honor the Father," John 5: 23. Did Christ take unto himself a true body? Yes. "A body hast thou prepared me," Heb. 10: 5. The Scripture was fulfilled, "Behold a virgin shall be with the child, and bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins," Matt. 1: 23. "He was in the likeness of sinful flesh," Rom. 8: 3. "My soul is exceeding sorrowful," Matt. 26: 38. Again, he is not ashamed to call us brethren, Heb. 2: 11. "He was without sin," 4: 15. "He did no sin, neither was guile found in his mouth," 1 Peter 2: 22.

1st. Christ executes the office of a prophet in revealing to us by his word and Spirit the will of God for our salvation, for he said, "My doctrine is not mine, but his that sent me," John 7: 16. "I did not come to destroy the law, but to fulfill," Matt. 5: 17. "He was anointed to preach the acceptable year of the Lord," Luke 4: 18. "For he taught them as one having authority," Matt. 7: 29. Did he introduce his doctrine with "thus saith the Lord," like the Old Testament prophet? No; but "Verily, verily, I say unto you," John 3: 3. "Believe me, said he, 'for the very works sake,'" 14: 11. "That we might follow his steps," 1 Peter 2: 21.

2d. Christ executes the office of a priest, in his once offering up himself a sacrifice to satisfy divine justice and to reconcile us to God; and in making continual intercession for us, he is a merciful and faithful High Priest. "To make reconciliation for the sins of the people," Heb. 2: 17. "He appeared to put away sin by the sacrifice of himself," 9: 26. "He made his soul an offering for

mercy is everlasting," Psalm 100: 5. "The Lord is very pitiful and of tender mercy," James 5: 11.

11th. He is a God of truth and faithfulness. "Thy faithfulness reacheth unto the clouds," Psalm 36: 5. "His truth endureth to all generations," Psalm 100: 5. Again, "God is faithful," 1 Cor. 1: 9.

12th. He is unchangeable; hear what he says: "I am the Lord; I change not," Mal. 3: 6. "With whom is no variableness, neither shadow of turning," James 1: 17.

Why is God called Father? 1st: because from eternity he beget a Son of his own essential nature, and is Father of all who are called children, in heaven and on earth—Eph. 3: 15. In what act of goodness did God particularly reveal Himself as Father? 2d, in Creation, and hence he is described in the Holy Scriptures, the maker of heaven and earth—Gen. 1st chapter.

ATTRIBUTES OF JESUS CHRIST.  
Who is Jesus Christ? the Son of God, and man. How do you prove the divinity of Christ or that he is true God?

1st. He is called God in the Scriptures. "Thy throne, O God, is for ever and ever," Heb. 1: 8. "The word was God," John 1: 1. "Christ who is over all, God blessed forever," Rom. 9: 5. "His Son Jesus Christ, this is the true God," 1 John 5: 20.

2d. Divine attributes are ascribed to him. Eternity—"I am the first, and I am the last," Rev. 1: 17. "Jesus Christ, the same yesterday and to-day and forever," Heb. 23: 8. Again "He says, 'Before Abraham was, I am,' John 8: 58. Omnipresence—"Where two or three are gathered together in my name, there am I in the midst of them," Matt. 18: 20. Omnipotence—"All power in heaven and earth is given unto me," 28: 18. "And have the keys of hell and of death," Rev. 1: 18. Omniscience is ascribed to him. "Lord, thou knowest all things," John 21: 17.

What other proofs of Christ's divinity are there?

1st. Creation is ascribed also to Him. "All things were made by him, and without him was not anything made that was made," John 1:



in." Isa. 53: 10. "His own self bare our sins in his own body on the tree." 1 Peter 2: 24. "The Lord laid on him the iniquities of us all." Isa. 53: 6. "He was wounded for our transgressions and bruised for our iniquities." Verse 5. "He was once offered to bear the sins of many." Heb. 9: 28. "He gave himself for us a sacrifice to God, for a sweet smelling savor." Eph. 5: 2. Again, "by one offering he perfected forever them that are sanctified." Heb. 10: 14. "For he made peace through the blood of the cross." Col. 1: 20. "Wherefore he is able to save them to the uttermost that came unto God by him, seeing that he ever liveth to make intercession for them." Heb. 7: 25.

3d. Christ executes the office of a king, in subduing us to himself, in ruling and defending us and in restraining and conquering all his and our enemies. "Thy people shall be willing in the day of thy power." Psalm 100: 3. Again Jesus says, "On this rock will I build my church, and the gates of hell shall not prevail against it." Matt. 16: 18. "He must reign until he hath put all enemies under his feet." 1 Cor. 15: 25. Yes, the last enemy that shall be destroyed is death." Verse 26. "Those of mine enemies which would not that I should reign over them bring hither, and slay them before me." Luke 19: 27.

#### ATTRIBUTES OF THE HOLY GHOST.

The Holy Ghost or Holy Spirit is the third person in the Godhead, proceeding from the Father and the Son, and manifested for our sanctification.

1st. How do you prove the Holy Ghost is God? In the same way I prove Christ is God, viz, he is expressly called 'God' in the Scriptures of divine truth, for various attributes and works of the supreme God. "Why hath Satan filled thine heart to lie to the Holy Ghost; thou hast not lied unto men, but unto God." Acts 5: 3, 4.

2d. What divine works are ascribed to him? Creation. "The spirit of God hath made me." Job 33: 4. "All the host of heaven were made by the breath or spirit of his mouth." Psalm 33: 6. "Thou sendest thy Spirit, they are created." Psalm 104: 30. What divine attributes are ascribed to him? 1st. Omnipresence—"Whither shall I go from thy Spirit?" Psalm 139: 7-10.

2d. Omniscience—"The Spirit searcheth of things, yea, the deep things of God." 1 Cor. 2: 10. "The things of God knoweth no man, but the Spirit of God." Verse 11. Again, "Baptizing them in the name of the Father, and the Son, and the Holy Ghost," Matt. 28: 19.

3d. What is the work of the Holy Spirit? 1st. He enlightens us, "praying that God may give you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened." Eph. 1: 17, 18. 2d. He convicts us of sin when he is come. "He will reprove the world of sin." John 16: 8. 3d. He renews us; "he saved us by the washing of regeneration and the renewing of the Holy Ghost." Titus 3: 5, 6.

4th. He comforts us. Hear what Paul says: "Because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. 5: 5. "He shall give us another comforter, even the spirit of truth." John 14: 16, 17. 5th. He is a teacher. Hear what Jesus says: "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Verse 26. Again, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him." 1 John 2: 27. "The spirit will guide you into all truth." John 14: 13. Jesus says, "He shall receive of mine and shall show it unto you." Verse 14. 6th. He gives access to Christ. "Through him we both have access by one spirit to the Father." Eph. 2: 18. Again, "The Spirit beareth witness with our spirit, that we are the children of God." Rom. 8: 16. "Endeavouring to keep the unity of the spirit in the bond of peace there is one body, and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God, one Father of all, who is above all, and through all, and in all." Eph. 4: 3-6. "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost." Jude 20. Again, Paul exhorted the Thessalonians not to quench the spirit—Thess. 5: 19. Hear what Jesus says: "But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation." See Mark 3: 29.

Thus you have my views on the attributes of the Father, Son, and Holy Ghost. I have written them for the benefit of all.

REV. CANON M'NEILE D. D., ON THE JEW.

Orstroom, Pa., June 18, 1864.

Concluded.

In the mind of many readers there have raised a strong prejudice against the Bible, because supposing, this prophet in the chapter before us to have predicted the time of the Christian church, then he prophesied falsely. No Jew will deny that. And I have an argument that I think no Christian will gainsay. Standing at the commencement of these Christian times, and looking forward through them to the time of the end, our Lord and Master said, "When ye shall hear of wars be not troubled, for all these things must come, but the end is not yet. For nation shall rise against nation and kingdom against kingdom, and there shall be famine, and pestilence, and earthquakes."

Now, here was a prophecy of what is called the Christian times, uttered eighteen centuries and a half ago, and literally fulfilled. There is not the slightest approach to universal peace among the nations; and if ever there was a period in the history of the world when, instead of learning war no more, the time, the talent, the science, the wealth of all the great nations of the earth are all given to the learning of war—it is

the time in which we live. There have never been such preparations for war—France, with her enormous army, and adding from time to time to her navy, so that she could pelt England to add to hers for her supremacy of the sea, for the protection of her shores, and for the protection of her commerce—the great nations of the continent discharging themselves at this very moment by treating a little nation as no man ought to treat a dog—is there any approach toward the period predicted by Micah? Not the slightest. No; nor is there anything in the character of the period of the world in which we live to attain to any such approach to universal peace. You see, then, it is a very serious matter. This is an interpretation which will not bear comparison with the facts of the case; and certainly, if Micah intended to give us a prophecy of the Christian Church for the last eighteen centuries, he put it in words which do not in the slightest degree apply to the facts. If Micah and Christ prophesied of the same times, when one said, "Nations shall beat their swords into ploughshares;" and the other said, "Nations shall rise against nations, and there shall be wars,"—of course one must have spoken what was not true.

How was it, then, that both of them spoke truly, which we cordially believe they did? They spoke of different periods.

Christ spoke of the period which immediately followed his life, and gave an accurate description of what has taken place until now—a description which seems aggravated instead of ameliorated by the events, and will lead to a terrible collision at last. Micah speaks of a time—the last days—when the mountain of the house of the Lord shall be established on the top of the mountains, and it shall be exalted above the mountains; the time is yet future. And this is what our interpreters find it difficult to go on with.

They change the meaning of the words of prophecy to give it something like an application to Christian history, whereas, if the words of prophecy be read in their integrity to mean the same thing when they bless that they mean when they curse, the same thing when they restore as, when they disperse, then the time has not yet come. Ill-treated the Jews have, been by nations, but never destroyed; they stand, as I said, a splendid antithesis to national decay. Nations are treating them differently now; they are coaxing instead of persecuting them.

The time was when nations persecuted them and trod them under foot, and made them a mere means for extorting money; and now the temper of the times is changed, and they are made of, as if there were no doctrinal differences between them and us. This is a great snare to them. They are a nation without a home; they have neither emperor, nor king, nor president, and are a nation without any fixed country; the very peculiarities of a nation have been taken away, and still they are a nation.

The time for the purposes of Jehovah is still future. But there is another subject connected with this full of vast importance—for who shall stand when the King of the Jews shall appear? The prophet here predicts a period when the Jewish nation shall be exalted above the nations, when the word of the Lord shall come forth from them, or in the language of a New Testament writer, "when they shall be as life from the dead to the world." And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem.

Can anything be plainer than that the man who is competent to advance into futurity on the strength of the word of the Lord; to the man who is competent to anticipate history, can anything be plainer? Let me entreat you to grapple fairly with this argument. Have you confidence that these books were written by the inspiration of God; have you confidence that Micah spoke by the influence of the Holy Ghost; have you confidence that the words he spoke were literally fulfilled when the armies of Rome encompassed the city? Then how shall you falter when you read concerning the same Jerusalem, that unto the stronghold of the daughter of Zion it shall come, even the first dominion, the kingdom shall come to the daughter of Jerusalem.

Then He shall come, whom to know is life eternal. Our language to the few in the meantime then is, hath God cast away his people? No; not so, universally. All are not Israel that are of Israel; all are not children of God that were the children of Abraham; remember, it is of Isaac that his seed were to be called; all were not the children of God in the days of Elias the prophet. But always there have been some Jews who believed the words of the Lord, "If you do not believe, surely you will not be established;" always there have been some Jews who believed the words of Moses, that without the shedding of blood there could be no remission of sin; always there have been some Jews who believed that the blood of bullocks and goats could not take away sin; always there have been Jews who felt the force of the words of the prophet Samuel, "If one man sin against another the judge shall judge him, but if a man sin against God who shall answer for him?" Always there have been Jews who perceived that though they were bound to repent of their sins and to confess their sins, they never had forgiveness so doing, but were obliged to bring a bullock or a lamb or a ram, or if they were too poor for this, to bring a turtle dove or two young pigeons, something in which there was blood, before they could stand in the presence of God; always there have been Jews who entered into the meaning of Hezekiah when he spoke of a shepherd smitten with a sword for the sake of the flock; always there have been Jews who believed these words, "Our heart's desire and prayer before God for Israel is, that they may be saved." As a nation they have been looking forward to national distinction without considering that their king is holy—without considering how they can meet him, and stand before Him. When the Jewish people shall again take their place, and the mountain of the house be established in the

top of the mountains, the Lord himself shall reign in Mount Zion and in Jerusalem, but who shall stand in his place? So, my friends, you must come back with us. If I address any Jews to-night, I would say now—See, I am willing to go on with you, I rejoice with you in the prospect of your glory, I assure you it is holy glory, and that no sinner in his own righteousness can stand there, unless you are washed in a precious blood—not of bulls or of goats, but a precious blood which has value in it, which is of heaven; a precious blood of which your prophet Isaiah spoke when he used the words, "And a virgin shall conceive and bring forth a son." And there was a person created in union with God—one person, God and man—don't fly away at it; don't call these harsh Christian words, that sound strange in your ears; they are grounded in your religion, they are the real meaning of all your bleeding altars, they are the real meaning of your sacrifices. In the morning at prayers your fathers had a bleeding lamb, in the evening a bleeding lamb at the evening prayers—there was no approaching your God but by blood, because blood is life, and the wages of sin is death; and though when a man offends a man a judge may judge, yet if he offend God, who shall stand for him? What is going on now, during your dispersion, during the continuance of this heavy chastisement? Your God has taken a people from among us Gentiles. It never was the intention in these latter times to bring them to perfect peace. There has been no failure—it has fallen out just as Christ said, and there will be no failure, it will fall out just as Micah said. Christ spoke true and Micah spoke true. He has taken a people from among ourselves. We look with great interest upon you; all that really value their Bibles have a lively interest in the proceedings of the Jewish nation. We implore you, then, by the mercy of your God, to ask yourselves what have you now instead of your bleeding lambs? Where is the blood in your worship? O, friends, how can you do honor to the Lord God of Israel without blood? You have lost your old worship; there was blood in it all; there was no approaching to your God but by blood. You have lost it. Join us in the blood of Christ, we are ready to join you in giving you your place in the kingdom when He comes, in giving you your national triumph. Only those will triumph who are cleansed by His blood. And our language to Christians is this: Be not wise in your own conceits, as if this Christian dispensation of ours was the last and mightiest thing that God has to do for the world. I would not have you ignorant of this fact, that blindness in part, hath happened to Israel until the fulness of the Gentiles be come in; and so at that time all Israel shall be saved. Look at the 14th chapter of the Epistle to the Romans and do not be wise in your own conceits. There never yet has been a saved nation. There was a circumcised nation that saved the remnant in it; there are now baptised nations that saved the remnant in them. These are the two first steps, and the third is a saved nation. The first nation that ever will be saved as a nation is the Jewish nation, and the fourth a saved world, life from the dead to the world. And God be gracious to us, and give the power of his holy Spirit to both Jew and Christian, to the glory of his name, through Jesus Christ our Lord.

DEAN ALFORD IN ROME.

A well known English expositor of the Apocalypse interprets the sublime description of the opening of the sixth seal as referring to the downfall of Paganism in the time of Constantine. To this interpretation there are many, and to my mind insuperable objections. But to them all we may add this: What if Paganism have NEVER FALLEN?

The Church of Rome calls itself Christian; the city of Rome gives itself out as the metropolis of the Christian world. And doubtless the Church of Rome is based upon Christianity, and the city of Rome is full of Christian names and Christian emblems. But notwithstanding, a strong conviction possesses me, that what really happened in the much vaunted reign of Constantine was really a victory of Paganism, not a defeat. It was idolatry, as with Greece—*Græcia capta ferunt victorem cepit*. "The captive Greece her victor captive led." And this conviction has been wrought irresistibly in me by what I have seen and heard during a winter in Rome.

Rome is essentially a Pagan city. Her churches, numerous as the days of the year, rise everywhere around you. Bells are continually going; the commemoration of saints and martyrs is endless. Yet, with very rare exceptions indeed, the worship of the people in those churches has nothing in common with Christianity. It is not even the one God of Jews and Christians who, as a matter of fact, is adored in them; it is not He whom Christians believe to be God blessed for ever, incarnate in the flesh of man. God has passed out from the practical worship of this people; the Son of God has, as matter of fact, ceased to be an object of their adoration. The eternal Father is found in their pictures as an old man, the divine Saviour as a little child; but both are subservient, and nearly all their worship is subservient, to one purpose; to the glorification of a great goddess, and, after her, of the Father, Son, or Spirit, but of a host of men and women, made into objects of adoration by themselves, and whatever may be alleged to the contrary, clothed, as she is, in the most magnificent robes, with the incommunicable attributes of the Godhead itself.

I know I am making strong assertions. But the facts themselves are stronger. I shall have to adduce them, somewhat in abridgement, by-and-by. But now I go on to say more.

The Jewish Church had fallen far in the time of our Lord's ministry on earth. But the Roman Church has fallen further now. The demon of idolatry had been cast out by the judgment of the captivity. His habitation had been left empty and garnished; and he had returned, not in the same form

but in the worse shape of hypocrisy. In the system of the modern Church of Rome, not only are hypocrisy and lying tolerated and encouraged, but idolatry, gross as that of Nineveh or Greece, and grosser than that of Imperial Rome, has entered in and repossessed her people.

More is yet behind. There is hardly a charge brought by our blessed Lord against the Scribes, and Pharisees in St. Matthew 23, which does not find examples among the priesthood of modern Rome. The binding on men heavy burdens, which they themselves touch not; the inordinate lust for distinction and outward display; the shutting up the kingdom of heaven against men, neither going in themselves, nor suffering them that would enter to go in; the devouring widows' houses, and for a pretence making long prayers; the compassing sea and land to make one proselyte, and when he is made, making him twofold worse than themselves; the drawing false and unwarranted distinctions between sins venial and sins deadly; the frittering away the religious life upon contemptible trifles, omitting the weightier matters of the law, straining at the gnat, while they swallow the camel; the making clean the outside of the cup and platter, while within they are full of extortion and excess; the building and garnishing the sepulchres of the martyrs, while they themselves are treading in the steps of their persecutors; all these might have been first written as descriptions of the character and conduct of the priesthood, and priestly rulers, of modern Rome. There are exceptions; and, thank God, not a few. But these are exceptions, likewise, to the system. A good Priest is, as the word is now understood, a bad Catholic. The system, as now laid down, and now practised, is one of hypocrisy, of extortion, of falsehood, of cruelty. "The preaching is of cursing and lies," the practice, such as I shall have to show before this letter is done.

But it may be well to begin by speaking of outward and palpable things—the fruits by which the priestly government must be judged and known. And first, for the peace and security of the city. To insure these, is the bounden duty of every government. There may be cases where it is extremely difficult; where the magistrates are hampered in power, or the people brutalized by ages of bad government; but neither of these can be the case at Rome. Here we have the most absolute monarch in the world, ruling a capital by no means large with a numerous staff of military and police; and, besides, assisted by 20,000 French troops. And, besides this, we have here a people whose state, physical, moral, and intellectual is the result of accumulated centuries of a government and institutions, according to the Papacy, the best in the world, and administered by infallible wisdom, unerring justice, spotless integrity, and unimpeachable truth. How, then, does it stand with Rome in point of security and good order?

Unquestionably, in both these points, it is the worst city in the civilized world. And it is so, not in spite of the honest efforts of its rulers, but with the connivance, and, it is much to be feared, often with the concurrence, of its rulers. Robbery and murder are the commonest occurrences in the streets of Rome; detection, restitution, punishment, are occurrences the most uncommon.

In order to furnish a characteristic and instructive example, it may not be amiss to give somewhat in detail the narrative of a case of street murder which occurred during this present spring, and has made a deep impression on all classes and parties.

Two young men, clerks in the Exchange office of Sig. Baldini, opposite the Chigi Palace in the Corso, had long been in the habit of carrying the money of the day home to their master's bank every evening. They always went in the same hired carriage, and by the same way. On Saturday, February 20, 1864, they were passing in this carriage and on this business, at half past seven o'clock, up the street called the Via in Lucina. They were at a point not more than seventy paces from the Corso itself, out of which the Via in Lucina turns at a right angle. At that time, and especially on a Saturday evening, the Corso is usually crowded with people; every night as soon as it is dusk, Papal and French patrols are stationed along its whole length at the distance of a few paces apart. Such were the attendant circumstances of time and place.

At the point above mentioned, the Via in Lucina suddenly narrows, having passed an eating-shop, which projects into it and faces the Corso. A few steps beyond the corner of this house, and opposite to its entrance, the two clerks were attacked by six armed men, dragged out of their carriage and literally cut to pieces on the pavements. One of them died on the spot; the other in the hospital early next morning. The sum carried off by the robbers was 8,500 Roman soui (upwards of £1,700). Of course they escaped, and up to this time have not been taken.

Why "of course?" Let the following facts reply to the question. First of all, there is, and so, a general conviction that the police themselves are, if not sometimes the perpetrators of these outrages, at least cognisant of them, and sharers in the plunder. No one who knows anything of the history of street-outrage in Rome will be surprised at such, right or wrong, being the impression on the public mind. It is well known that the police can, whenever it pleases them, find out the stolen goods and restore them. It is also well known that in no other cases, no amount of evidence is sufficient to bring a criminal to justice. Indeed, the very name of justice is wrongly used when predicated of any proceeding in the courts of law at Rome. All is secret, all is arbitrary, all is venal. Any length of time may elapse between apprehension and trial, during which time evidences may be suppressed in a hundred ways, or if it be worth the trouble, false evidences suborned.

Connected with this arbitrary method of

proceeding, is another cause why the robbers escaped free. To give evidence in Rome, is rather worse than to be accused. The unfortunate passer-by who witnesses a crime, is summoned from day to day, when there is no prospect of the case being judged; is compelled to attend without any compensation for his time, and if he is known to have given evidence tending to inculpate, becomes a marked victim for the future revenge of the assassin. Hence, not unnaturally, the universal practice among the Romans is, when anything unusual occurs in the street, to turn out of the way instantly, that they may not witness it. On the commission of the bloody deed above related, the street was, instantly empty, and the poor victims were left without help, while the robbers got safe off.

As may be conceived, the public indignation at such atrocious outrage has been raised to the highest. That in a city with two police establishments, numbering many thousand men, and garrisoned by 20,000 French soldiers, that common safety for life and property should not be attained, which the presence of a few dozen policemen ensures in many a city in England, implies great blame somewhere or other. The members of the police force are not notoriously disreputable; the government itself is known to be corrupt; criminals escape, and are sheltered; what wonder, if the most damaging inferences are drawn: what wonder, if, day by day, the cup of public indignation is filling to the brim, and demanding the expulsion from power of a prince and his satellites who do not choose to fulfil the very first conditions of the tenure of power.

On this occasion, as on every other when its conduct has been called in question, the Papal government has attempted to throw dust in men's eyes. Immediately after the murder, two men were arrested, who were not the murderers. Rome was quieted for a few days, and the escape of the real criminals, we may believe, has been thus secured. Meantime, the Secret National Committee of moderate liberals have addressed to the French General in command a respectful and temperate letter, representing to him that if it is necessary, for high reasons of state, that the Romans should, by 20,000 bayonets, be prohibited from putting themselves under a better government, at least those who thus prohibit them should provide for the public security. If, being so well able to do this, they do not, they make themselves accomplices of the corrupt and incompetent power which their presence here tends to shore up and prolong.

Rome, they urge, has become, by invitation and encouragement of the priestly government, the resort of the very dregs of mankind. The guilty, the disaffected, the politicians who escape the military levies, the reactionary Neapolitans, all find welcome here. It is known for a fact that priests who have been compelled to fly from the kingdom of Italy, not for political reasons, but for the fondest and most revolting crimes against nature, are harbored and favored here. Rome, in its present state, is a disgrace to Christendom, and blot upon humanity itself—*Good Words*.

The Advent Herald.

TUESDAY, JULY 5, 1864.

JOSIAH LITCH, EDITOR.

ORDER OF THE RESURRECTION OF THE DEAD.

Under this caption we find an article in Zion's Herald of June 22d, from the pen of Rev. L. D. Wardwell of Thomaston, Me. The article is ably written and is perhaps a strong defence of the doctrine of a simultaneous resurrection of the whole human race at the second Advent of Christ, as has appeared in print. And as we regard this question as a key-note to the whole Millennial theory, we are glad to find it brought forward and so ably discussed.

We propose reviewing the article in the columns of the Advent Herald. The writer concedes and maintains the doctrine of a literal resurrection of the human body and of all the race of Adam. In pursuing his argument, he first quotes six texts in the New Testament, which speak of the resurrection and judgment. This is as it should be, as they constitute the groundwork of the whole doctrine of the resurrection. He next compares these six texts one with the other, and concludes the comparison thus: "But we will pursue this no further. The harmony of the several quotations is so obvious, that as we have already said, may be considered superfluous. Having said thus much, however, we remark in passing, that although no one of these passages alone, gives a full and plain statement of the grand and thrilling events alluded to, yet when combined, we can determine quite accurately, we think, their relative order, and hence can decide, whether the resurrection of the dead is one event, or two. Having decided that the Scriptures above quoted, refer to the same events, we think they explain each other. What one does not state, is supplied by one or more of the others; and what may be alluded to only in one, is more fully set forth by others."

The next proceeds to a more particular inquiry as to what the Scriptures quoted teach us. And it is to this part of his article we invite the attention of our readers. He finds in the texts—1st. "That Christ will come personally to judge the world. The whole world." "When the Son of Man shall come in his glory, then shall he sit upon the throne of his glory, and before him shall be gathered all nations;" &c., Matt. 25: 31 to 46; "The Lord Jesus shall be revealed from heaven, . . . in flaming fire, taking vengeance on them that know not God . . . and to be glorified in his saints," 2 Thes. 1: 7, 11; "The heavens and the earth which are now, . . . are reserved unto fire against the day of judgment and perdition of ungodly men," 2 Pet. 2: 7; "And I saw the dead small and great, stand before God," &c., Rev. 20: 11; "They that have done good unto the resurrection of life;

and they that have done evil unto the resurrection of damnation," John 5: 29. Observe, three of the six passages treat directly of the judgment, and two others, in their reference to the eternal reward of the righteous, and punishment of the wicked, obviously refer to the same event. They teach us plainly, the future personal advent of Jesus Christ to judge the world."

To this we reply, that the judgment will take place in connection with the second personal advent of Christ. But for the present we pass to his second paragraph under this head.

"2d. That the judgment is immediately connected with the advent, in point of time. Two of the passages quoted are direct upon this point. These supply what is omitted in the others, though there are allusions in them which imply plainly the same."

The Saviour in Matthew gives us a description of the judgment scene. All nations are gathered before him; they are separated one from the other according to their characters; and sentence is pronounced upon each class. In answer to the question, "When shall these things be?" says plainly, "When the Son of Man shall come, in his glory." When Christ himself has thus answered, who dares dispute and contend for a thousand years, or some indefinite period of time, between the advent and the judgment?

On this point we are at one again, that the judgment is immediately connected with the advent. But we, think our brother is in error when he attempts to identify Matt. 25: 31, as an answer to the question in Matt. 24: 3. Christ had just spoken of the temple and said, "There shall not be left here one stone on another which shall not be thrown down." "Tell us," said the disciples, "when shall these things be?" Not when shall the day of judgment be? "And what shall be the sign of thy coming?" The abstract fact is true, that Christ has settled the question, when the day of judgment will be, viz., at his second advent, when he "shall come in his glory, then shall he sit in the throne of his glory."

"Who dares" . . . "contend for a thousand years, or some indefinite period between the advent and the judgment?" Will our brother inform us precisely how long the day of judgment will be? Will it only consist of twenty-four hours, or perhaps less? Can he, by any clear Scriptural authority, prove that it will not last a thousand years? That it will begin with the second advent of Christ is clearly settled. That it will not instantly be completed, is reasonable, from the great number of events to be accomplished during its progress.

Here, we think, our brother errs. He endeavors to do up the work, or rather have it done, in a greater hurry, than the word of God will warrant. We were once of his opinion, and had very confused ideas of the "Day of the Lord," which "is as a thousand years." We had flaming notions of Christ's coming, the heavens dissolving, the mountains melting, the earth burning, the dead arising, the judgment sitting, sinners lamenting and the saints rejoicing. But more deliberate examination of the whole subject has convinced us that the Lord will take his time to judge the world. That he will judge nations as such, that he will judge individuals, and that he will execute judgment upon all.

We are satisfied that Christ will subdue nations and conquer the whole world to himself. We do not pretend to know how long a time will be required or taken, but should not think it strange if it occupied a thousand years from first to last. The Lord was not in a hurry before he made the world, he was not in a hurry when he made it, neither has he been in a hurry to fulfill its course, nor do we believe he will hurry in the proceedings of the judgment. But let us hear our brother still further: "Again, 2 Thes. 1: 6, 7, Paul tells the church, at Thessalonica which was then suffering persecution, 'It is a righteous thing with God to recompense tribulation to them which trouble you, and to recompense rest to you who are troubled.' When, inquires the Thessalonian Christian, 'When the Lord Jesus shall be revealed from heaven with his mighty angels,' the apostle answers. Not so, says some modern teacher. The persecutor will not be recompensed, until a thousand years, at least after the Lord Jesus is revealed from heaven."

We apprehend that the apostle had in his mind the whole period of the day of judgment, was to begin with Christ's coming and continue a longer or shorter period as he sees fit; and that in that period, be it longer or shorter, the persecutor will receive his reward. Does our brother certainly know that it will be all done the instant of Christ's appearing? If he does not, it may, after all, be a thousand years after his coming. If he can prove that it will be instantly done, our columns are open for him to do so.

But he says again: "3. That the righteous and the wicked are raised simultaneously at the advent of Christ, and previous to the judgment. This is proved

1. By fair inference. If, as we have already shown, the judgment day immediately follows the advent, and that then all nations appear before him; if, then, all that are in the graves hear his voice and come forth; if John in prophetic vision saw truly, the dead, small and great, before God; if, when 'the Lord Jesus Christ is revealed from heaven,' Christians and their persecutors, that have slept in the dust of Thessalonica for ages are recompensed, according to their deeds; then the inference is unavoidable, that the wicked and the righteous are raised from the dead, at the coming of Christ, preparatory to the general judgment.

Let it be thought that the punishment inflicted on the wicked at that day, be confined to the wicked then alive, we remark that the punishment is to be final and eternal. 'These shall go away into everlasting punishment,' shall be punished with everlasting destruction.' This is the second death. Observe the apostle's language: 'The Lord Jesus shall be revealed from heaven taking vengeance.' The execution

of the Judge's sentence is so immediately connected in point of time, with his advent, that he is represented as 'taking vengeance,' as he comes."

If, then, the judgment day immediately follow the advent, if the righteous and the wicked are rewarded and punished when the Son of Man comes in his glory, and if the reward and punishment be final and eternal, then a universal resurrection of the dead is a necessity at that time, and any other theory must be erroneous. Our theory is more firmly established, if possible, by the fact that, on this proposition we take issue with him and maintain that there will be a distinction of time between the resurrection of the just and the unjust:

1. The second advent of Christ will be pre-millennial. This we learn from Matt. 13th chapter, where we are told by Christ that the righteous and wicked will grow together in the world till the end of the age. And from Matt. 24th chapter, where the history of all time to the second Advent is given; and presents a scene of increasing darkness to the end.

2. The general tenor of the Bible on the subject of the resurrection, distinguishes between the resurrection of the just and unjust.

"There shall be a resurrection of the dead, both of the just and of the unjust."

"All that are in the graves shall hear his voice and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, unto the resurrection of damnation."

"Thou shalt be recompensed at the resurrection of the just."

"As in Adam all die, so in Christ shall all be made alive. Every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming."

NEW PUBLICATIONS.

VOICE OF THE CHURCH. New Edition. Price reduced from \$1.00 to 80 cents. Probably no work ever issued has done more to remove prejudice and induce careful study of the doctrine of Christ's personal reign, than this. Those anxious to know the views of the Church in all ages will find what they want, prepared to their hand at a small price. These anxious to enlighten their friends, have here the means of doing it at small expense. In the days of high prices, and still rising, it is cheering to know that there one work of great value, of which the price has gone down. This edition should be all put in circulation within a month, and if we all do our duty it will be, and accomplishing its great mission. Send in your orders at once. Postage 16 cents.

NEW TRACTS.—We have nearly ready for press two new tracts:

1. The Second Advent of Christ will be Pre-millennial.—This is a tract of eight pages of a soul-stirring, Scriptural and argumentative character; and one designed to meet the common theory of a glorious time before the Lord comes. We expect there will be for it a large demand.

2. The Vindication.—a tract of two pages designed to meet the objection that a belief in the speedy and pre-millennial advent of Christ is detrimental to Missionary and other evangelical efforts. It is from the pen of H. Bonar, of Scotland. It should be scattered like the leaves of autumn. We are not able to fix the price, but shall put them as low as it can be done. Send in your orders at once and we will fill them as soon as the tracts come from the binding. The probable price will be 60 cents per hundred for the larger, and 20 cents for the smaller tract, free of postage.

ANSWERS TO CORRESPONDENTS.

We received a letter sometime in May from Lebanon, Boone County, Ill., with no name. If the writer will give us his name, we will answer his question.

H. B. BALCH.—Your papers were directed to H. B. Budd; and the Herald stopped by the post-master.

My Post-Office address for the present will be Hydeville, Vermont.

D. BOSWORTH.

My address will be until further notice, 1815 Lombard St., Philadelphia.

JAMES MORRISON.

News of the Week.

WAR NEWS.

All the communications with Richmond have been cut, and railroads destroyed. Petersburg is closely besieged and being shelled. But active operations by the army of the Potomac are not anticipated at present. Gen. Hunter has caused great destruction of railroads, bridges and military supplies, south and west of Lynchburg.

Gen. Sherman is still progressing in his onward march in Georgia. He has outflanked and forced the rebels from their strong position on Kennesaw Mountain. The rebel General Evell is reported to have relieved Johnson of his command in Georgia, and that the latter has gone to Richmond.



it had gone up in New York July 1st, was \$2.82, from which it at once fell to \$2.25.

## FOREIGN NEWS.

By the arrival of the steamer Arabia, we have European dates to the 19th ult.

A letter was sent to Lloyds yesterday from the Foreign office stating that Her Majesty's Minister at Copenhagen has reported that the Danish Government has not yet determined on the length of notice to be given to British shipping in the event of the establishment of a blockade of the German ports, but that some delay will be certainly allowed.

LONDON, June 19.—The Conference met yesterday and adjourned to the 22d inst. Nothing transpired.

It is reported that France declined to co-operate with England in the naval demonstration in the Baltic.

The Spanish Minister at Paris declares that Spain has no idea of conquest in Peru.

## GENERAL NEWS ITEMS.

A new park for Paris is being opened.

The harvest prospects in Great Britain are represented to be unusually favorable.

The American Telegraph Company have completed their White Mountain line over Mount Washington.

The London Times states that a quantity of forged Confederate bonds of £20 each have been put in circulation in England.

There are nine thousand persons annually committed to prison in England for small debts, by the county courts.

An order has been issued to make fighters of our colored troops, instead of diggers, teamsters, etc., in which service they are mostly now employed.

Gen. Taylor, Commissary of Subsistence for the Army, and a brother of the late President Zachary Taylor, died in Washington last Wednesday morning.

Out of a large rebel force captured by a Maine regiment recently, one hundred of them comprised men seventy years old or thereabouts, and boys of fifteen.

Henry W. Johnson, of Canadaigua, N. Y., a colored man, has been admitted to the bar in Rochester, after passing an examination with a large class of students.

A man named Maguire has just had a claim decided in his favor in St. Louis, by which, after twenty years of litigation, he recovers lands worth \$500,000.

Last Saturday, Paterson's Block, in Louisville, Ky., was destroyed by fire. The total loss is one million dollars, half of which falls on the government. The fire is supposed to have been incendiary.

Wm. Spencer, of Providence, R. I., and John C. Donovan, of New York, have sailed for Europe in a boat whose keel is only fifteen feet long, and is less than two tons register. She is called the "Vision."

Three match manufacturers in Boston, owned by one man, consume twenty cords of wood and five hundred pounds of brimstone per day. By the new tax of one cent per box, he will have to pay the government \$1400 a day in taxes.

The foreign news by the steamship Arabia, states that the confederate pirate Alabama left Cherbourg, France, on the 18th to fight the U. S. gunboat Kearsage. Heavy firing was heard, but the result was not known.

An East Indian correspondent of the Boston Journal, writing from Melur, February 18th, says that the cholera is prevailing in many places in India. In the city of Poona near Bombay, eight hundred died in a week, and in a village four miles from Melur one hundred died after fifteen days.

A dead mule, belonging to a Memphis citizen, was being hauled out of the lines the other day when a bayonet thrust revealed the fact that the carcass contained 60,000 percussion caps, a quantity of ammunition, and other contraband articles, which some rebel sympathizer had taken this means of smuggling.

Farmers and others interested in agriculture, can now send small parcels of seeds, cuttings, &c., to the Agricultural Department, by mail, without pre-payment of postage. They can also receive these articles, when on hand for distribution by addressing the Commissioner.

There are in Prussia 985 synagogues. The proportion is 1 for 255 persons of the Jewish population. The proportion of Protestant churches to the Protestant population in the same kingdom is 1 for 1,302 persons, and of the Roman Catholics 1 for 1,249 persons.

Deacon Joseph Merriam, of Grafton, reached his 93d birth day on the 7th of June, on which occasion his seven children, whose united ages are 427 years, assembled as a surprise party at the old home-stand. In one of the rooms of his house hangs a looking glass which has never been removed from its place since 1773.

A lady in New York lately bought two pair of chickens and a turkey at an up-town stall. They were fat almost to bursting, and looked beautifully. On preparing them for cooking, the plumpness was discovered to result from a pair of old wool stockings wadded into each chicken, while the gobbler had been loaded with an old pair of drawers.

The library of Yale College has just received from the Emperor of Russia a gift of rare value and beauty. It is a fac-simile copy of the celebrated Greek manuscript of the Holy Bible, found in 1859 at the convent of St. Catherine, on Mt. Sinai, by Dr. Tischendorf, well known as one of the most learned students and critics of the sacred texts.

White beans are the cheapest and most nutritious food which can be eaten. Beans and pork furnish nearly all the elements necessary to human subsistence. A quart of beans at eight cents and a pound of pork at twelve cents will feed a small family for a day. Four quarts of beans and two pounds of corned beef, boiled to rags, in fifty quarts

of water, will furnish a good meal for forty men, at one and a quarter cents a meal.

The Philadelphians are about to present an elegant mansion to Gen. Hancock for his residence in that city.

There has been but one year in the last twenty-three when there was less rain in June, than during the last month. In 1853 there were three-eighths of an inch; in the month just past there was about one inch.

The bakers of New York have decided to sell no more five cent loaves, pledging themselves to sell only for ten cents.

Wheat, in various parts of Indiana, was ready for the reaper on the 20th ult.

John Clancy, editor of the Leader, died in New York last Friday, from the effects of a sunstroke.

Mr. Isaac Page, of Lowell, Mass., has an apple-tree which never blossoms, and yet is loaded every year with fruit. Grafts from it blossom. The seeds are frequently paraded or wholly exposed to view at the outside of the "blow" end of the fruit, while the centre of the fruit is as compact as that of a turnip.

It is said that the cathedral in Mexico is the largest building in America, being five hundred feet long, four hundred feet wide, and seating thirty thousand persons. One picture hanging on its walls is so ornamented with pearls that it is said to be worth \$14,000,000, and the most extravagant magnificence is displayed throughout the establishment.

A Hollander named Bleekman, living in Paris, has discovered his long lost son, who had gone many years to seek his fortune, and was supposed to be dead, in the person of one of the Japanese Embassy now at Paris. A friend of the old man had detected a strong likeness to the missing man in the Japanese, in spite of his shaved head and oriental costume, and this led to the meeting, which was a joyful one.

It is said that the emigration to the far West is still unprecedented. A newspaper published in Troy, Doniphan county, Kansas, describes the road "blockaded with teams," and estimated the number of wagons which passed through that place in one week at seven hundred—a hundred a day. The emigrant wagons, it is said, averaged at least three men to each. Thus the vast region west of the Mississippi is rapidly filling up with enterprising laborers.

The tragedy of Santiago came very near a repetition, recently in Montevideo. In one of the fashionable churches in Holy Week, when brilliantly illuminated, a taper communicated fire to some combustibles near it. A cry arose, and a rush was made by the congregation for the doors. Ladies in elegant costume were thrown down and trampled upon, badly injured, and the wildest panic prevailed for a time. The fire was happily extinguished without loss of life.

A few days ago a flock of large birds of strange appearance alighted from a flight over the lake, at Burlington Bay, near Hamilton, in Upper Canada. It was found that they were pelicans, all the way from the shores of the Gulf, or the lower reaches of the Mississippi. These birds have often been killed as far up the Mississippi as Keokuk, in Iowa, but their appearance in Canada is very unusual. Another rare visitor has been shot at Girondines, Canada. It was the glossy ibis, found in Texas, Mexico and California, but seldom seen at the North.

## LETTERS RECEIVED.

J. F. Fals, Robins Miller, Gilbert Moore, Abraham Wakeman, H. M. Beck, William M. Merrill, P. V. West, Jonathan Whitman, Solomon Leonard, Ann Hill, D. Scott, Abigail R. Bunker, H. B. Balch, Daniel Dudley, M. S. Bliss, John Dix, Samuel Jackson, L. R. Boon, J. A. Winchester, N. Loud, David Barber, H. L. Bundy.

ELDER OSLER has gone to Pennsylvania. His first meeting will be with Bro. Hollen, next Sabbath.

Kylesstown, Grove meeting, July 22d. Milesburg, Camp-meeting, July 28.

GENTLE REMOOF.—A clergyman, who has been greatly annoyed by the profanity of those around him in the cars, when travelling, objected to enter a certain car one day on account of the company he would have. But, though he was told the company was good that day, he had scarcely taken his seat before the profanity became terrible. Soon the leader in that vice passed his likeness over beyond the preacher for some companion to see. As it was returned, the preacher asked to see it; and after gazing upon the original, and then the likeness for some time, he said the likeness failed in one particular. "And what is that?" said the one to whom it belonged. "It does not use bad language," was the reply. He took the hint, and promised to swear no more.

VEGETABLES FOR THE ARMY.—The steamer Belvidere sailed from New York last Saturday for the James River, loaded with 400 barrels of turnips, 21 barrels of beets, 10,000 heads of cabbage, and 50 boxes of lemons. This constitutes only the first installment of what is to be provided by the patriotic liberality of New York merchants.

DEATH OF A REVOLUTIONARY SOLDIER.—Isaac Daniels, one of the few of the old revolutionary soldiers, died in New York a few days since, at the age of 109 years, 1 month and 8 days. He was born at Bedford, N. Y., and served five years in the war of the Revolution—and also in the war of 1812.

REPTILES.—The number of species of reptiles is set down at two thousand, or less than that of mammals or birds. Most of them are terrestrial, but some, it is said, can sustain themselves in the air. Some reptiles live continuously in the water, swimming by means of flattened fins (as the turtle) or by a thin tail, as crocodiles; others dwell in subterranean burrows.

Every degree of speed is found among reptiles; and while some are fitted to run over dry sand, others are better adapted to

climbing trees, or ascending smooth surfaces. The means of defence with which nature has provided reptiles are many; and although their appearance is sufficient to repel most animals, yet they are furnished with other safeguards, which render an attack upon them, to say the least, unpleasant. The crocodile and turtle are sufficiently protected against ordinary assaults; the agility of the lizard serves him well, for he darts into his hole at the expense possibly of his tail, which is soon reproduced. The great boa can prevail over every foe but man; and the poisonous fangs of other serpents, and the bristling spines of the horned lizards, are amply sufficient to guard them from the attacks of predacious members of the animal kingdom.

Reptiles are very useful to man in various ways; some fulfill the law of their being by catching insects, whilst others serve as food, or supply material useful in the arts. The muscles of reptiles are red, though paler than in mammals or birds; they preserve their irritability for a long time after death. Tortoises have been known to live eight days after his brains had been removed. Most reptiles grow slowly, live long, and are very tenacious of life. The sense of touch is dull, whether exercised by the skin, toes, lip or tongue, on tail; taste must also be dull, as the food of reptiles is swallowed without mastication. Reptiles eat and drink comparatively little, and are able to go a long time without food. The young, when born, are able to provide for themselves, and are generally indifferent to the mother.

## VALUABLE TABLE.

The following information gives the number of seeds in a given quantity, and the space they will sow:

One ounce of parsley seed has in it 16,200 seeds, and a quarter of it will sow a drill sixty yards long.

One ounce of salmon radish seed contains 1,950 seeds, and will sow broadcast a bed containing ten square yards.

One ounce of onion seed contains 7,600 seeds, and sown broadcast will suffice for fourteen square yards of ground; but if sown in drills, will be enough for twenty drills, each four yards long, or for about twenty-four square yards of ground.

One pint of dun-colored dwarf-kidney beans contains 750 seeds, which are enough to sow four rows, each seven yards long.

One pint of scarlet runners contains 264 seeds, and is enough for seven rows, each nine yards long.

One pint of broad Windsor beans has 170 seeds, and is sufficient for seven rows, each four yards long.

One pint of Knight's dwarf marrow peas contains 1,720 seeds; one pint of early Warwick peas, 1,860; one pint of scarlet peas, 1,299; and any one of those pints will sow eight rows, each four yards long, as the larger peas require to be sown wider apart in the rows than the smaller-seeded peas.

One ounce of carrot seed or parsnip seed, sown broadcast, will be sufficient for a bed containing sixteen square yards; and for one containing twenty-eight square yards, if sown in drills.

One ounce of any kind of cabbage or broccoli seed will be enough for a bed containing nine square yards, if sown broadcast, or for sixteen square yards in drills.

## CANADA EAST AND VERMONT CONFERENCE.

This Conference commenced its thirteenth annual session in Cabot, Vt., Tuesday afternoon, June 14th, 1864, with a series of social devotional exercises. At 6 o'clock, after prayer by Eld. Cleveland, Eld. C. P. Dow preached from Heb. 3: 12-14, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin; for we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."

## WEDNESDAY.

Met at half past 10 A. M. Eld. S. W. Thurber was elected President; Eld. S. S. Garvin, Vice President, and Eld. C. P. Dow, Secretary *pro tem*. The rest of the forenoon was devoted to voluntary speaking, prayer and praise, and many felt that they could say from a full soul, "It is good for us to be here."

After the opening service, at 2 o'clock, Eld. Garvin preached from 1 Peter 3: 15, "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear;" after which Elds. J. M. Orrock and C. P. Dow were elected Secretaries, and a Business Committee chosen, consisting of Elds. C. P. Dow, J. M. Orrock, J. A. Cleveland, D. Chapman and S. S. Garvin. (Eld. D. Bosworth, and N. Wheeler were subsequently added.) Closed with the benediction by the President.

At 6 o'clock, Eld. S. W. Thurber gave a running commentary on 1 Peter 1st chapter, dwelling more particularly on verse 22, "seeing ye have purified your souls in obeying the truth through the spirit unto an unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

## THURSDAY.

Prayer-meeting at 9 o'clock. At half past ten, J. M. Orrock spoke from three texts, viz., Eph. 2: 12; 2 Cor. 5: 17; and Philip 1: 23, dwelling on the expressions which they contain—"without Christ"—the state of nature; "in Christ"—the state of grace; and "with Christ"—the state of glory.

On motion, the ordination of Eld. Nathan Wheeler, of Cabot, Vt., was recognized, and he was received as a minister of the Conference.

The Committee appointed two years ago—and by a vote of the last conference continued in office—to revise, if judged best, our Constitution and By-Laws, and present them in a consolidated form, being called upon to report, Eld. Dow said: "As Chairman of that Committee in the absence of Dr. Hutchinson, I have to report that after consultation a majority of the Committee are agreed

that there is no absolute necessity for immediate action, and therefore request to be dismissed."

After this dismissal the following resolution was introduced, received and adopted. Resolved, That Dr. R. Hutchinson, C. P. Dow, Dr. R. Parmalee, S. W. Thurber and J. M. Orrock be a Committee to prepare and arrange business for the next conference.

The A. M. session closed with the benediction of word on words said.

At 5 o'clock, Eld. Dow spoke from Rom. 13: 11, 12—"And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed; the night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armor of light." He gave a definition of some of the terms employed figuratively by the apostle, and dwelt on the "salvation" to be revealed at the advent.

At 6 o'clock, Bro. C. W. Learned of Malone, N. Y., gave a discourse from Rev. 11: 15-19, presenting some of the evidences existing in the "distress of nations," the modern developments of "the spirits of demons," &c., of our proximity to the solemn events connected with the sounding of the seventh trumpet.

## FRIDAY.

Prayer-meeting at 9 A. M. At half past ten, reports from the churches were called for; and from them we give the following letters and extracts:

CANADA EAST.—Bro. J. M. Orrock of Broome, June 11th, 1864. To the brethren assembled in conference, greeting: Dear brethren, seeing I cannot attend your yearly feast, I thought I would let you know that I am with you mentally, if not bodily—and thus give an account of myself as a member of the conference, which I believe to be the duty of all our ministers. Not having labored as a pastor during the past year, I would say I have preached a few times in Bolton, where a few years ago I organized a church of fifteen or twenty members; though others have since preached there, and another organization has been formed. I have labored some on Tibet's Hill in Broome; one fourth of the time in the Cutting neighborhood, and one fourth of the time in and about Fulford, where I reside. Though some revival influence has been felt under my labors, the wheels move slowly, and my report, I think, will not profit you much; but as I love the truth, I love truth-ful reports—if they are not so encouraging as we might desire.

Brother, I love the "Blessed hope" and I love to preach it where God will bless it. I love and fellowship many of the dear brethren of our conference, and my prayers are for you, that God may grant you his blessing. Pray for me.

Yours in hope, S. C. HUBLET.

NORTH BROOME AND EAST FARNHAM.

To the brethren in Conference assembled: We rejoice to say that there are some precious souls here who are waiting the return of the Nobleman to gather his ransomed home, "where the wicked cease from troubling, and the weary are at rest." During the past year we have had many trials. Three families have moved away—the loss of which we deeply feel—yet the Lord is at work; there have been four baptized and eight added to our number, making in all forty-nine members. We still have the labors of Eld. J. Chapman one fourth of the time. We have prayer-meetings on Thursday, and on the Lord's day when there is no preaching. Brethren, let us be faithful for truly the signs portend the day near when God will arise to shake terribly the earth. May we keep unspotted from the world that we may be saved in the coming kingdom.

LOREN MARSH, Deacon.

RUSSIA, IN BOLTON.

The church sends Christian greetings, and reports: We are still looking for the return of our Lord and Saviour, having our trials in common with others, but our motto is, Onward! We have preaching during the year a quarter of the time by Eld. John Chapman, also a monthly meeting and prayer-meetings. The interest has been good and the meetings well attended. The church numbered a year ago thirty-two members, but now forty-five, though one has fallen asleep. Eld. Chapman labors among us to good acceptance. Pray for us. Done in behalf of the church.

JOSEPH RANDAL, Clerk.

MAGOG.

Eld. Orrock remarked that the church of Adventists in Magog was organized Dec. 18, 1851, and thirty members in all have had their names attached to the covenant; of these eight have died, as we trust in the Lord, including our well-known poetess, Sister H. M. Johnson; two have been cut off from membership; three dismissed by letter; and five have removed, or live at such a distance that most of them have united with other advent churches—thus leaving the apostolic number—twelve. They have had during the past year, scarcely any preaching, on the speedy, personal, pre-millennial advent; but as the apostles, even after one of their number apostatized, enlightened the world, it is greatly to be desired that the "very small remnant" left by the Lord of hosts in Magog will make a vigorous and continued effort to have the glorious doctrine of the Crown made as prominent there as the precious doctrine of the Cross is by others; and thus, according to God's will.

The cross and crown together blend Till Jesus come, and time shall end.

EAST BOLTON.

Dear brethren in Christ in conference assembled: It becomes my duty to inform you that through the kind providence of God we still maintain our church organization with a membership of twenty-nine, though one has fallen asleep. The interest in the cause is still increasing—more are expected to unite soon. Quite a number have been baptized during the last year, and more are expected to be baptized next Sabbath.

Our meetings are attended by large and attentive congregations. Many from the resident denominations in the vicinity have become constant and interested attendants upon our preaching, which has caused some

to prate against us with malicious words, and words not always truthful.

But as it is written, so it has come to pass—"the wrath of man shall praise thee," it has turned out to the furtherance of the good cause which is onward.

Our pastor, Eld. C. P. Dow, by his faithful efforts, among and for us, has won our entire confidence as a church, and there is no division among us on account of minor differences of opinion; and it is due to him to say, that he enjoys the confidence of many without, and that there is "an effectual door of utterance open" to him, though there are many adversaries.

We have very reluctantly consented to have him leave us for a time to labor in the great West, and visit friends there who have requested him to do so. And we pray that he may be "blessed made a blessing" to others, and hope for his safe and speedy return to us.

Brother, let us "fight the good fight of faith and lay hold of eternal life." The end is near. O, let us be ready to hail the glad day of glorious deliverance. Hoping that God's grace may help and guide you in all your deliberations for the common cause of our coming Redeemer, I subscribe myself, your brother, in behalf of the church.

JAMES SARGENT, Clerk.

June 1, 1864.

## WATERLOO.

To the C. E. and Northern Vt. Conference assembled in Cabot, Vt. Brethren: assembled once more in the providence of God to deliberate upon and adopt such measures as may conduce to the well-being of the church of Christ in this state of orphanage, that you may know our state, the church of adventists of Sheffield, with Christian greeting sends this their annual report.

Through the blessing of Almighty God, our heavenly Father, the labors of his servant, Eld. J. M. Orrock, our minister, have been blest the past year to the edification of the church, and congregation to which he ministers, in confirming the faith of believers, and in awakening some others to "search the Scriptures" with a true Berean spirit, which has resulted in removing prejudices against the distinctive doctrines of our creed and in determining some to consent to be the Lord's, and to unite with us in church fellowship.

Within the past Conference year, seven persons have thus united with us; two by letter, and five by profession of faith, having been buried with Christ in baptism. During the same period one of our number has been removed by death, so that our increase in number is six. Others, however, are expected soon to receive the ordinance of baptism.

But not the least encouraging feature has been the Sunday School, which has been especially prosperous. The whole number who have attended as scholars has been above eighty; the average attendance being about fifty. Thirty numbers of the "Youth's Visitor" are taken. Thus a good number of our youth are receiving instruction in the great truths of the Bible through the unwearied labors of our pastor, who takes charge of an interesting Bible class.

Public worship is regularly maintained, and we have good and attentive audiences. Eld. Orrock preaches to us three fourths of the time, and in his absence a sermon is read; and we have also regularly sustained prayer-meetings every Sabbath and Wednesday evening, with an attendance, if not as large as desirable, yet sufficiently large to entitle us to the promised blessing graciously vouchsafed to "two or three." We have also a monthly covenant meeting on the first Sabbath of each month.

For all these privileges we are devoutly thankful and hope to be found "pressing forward to the mark for the prize of our high calling in Christ Jesus." Craving an interest in the prayers of the conference for our further and continued prosperity, in the spirit of Christian fellowship, we would say to you, brethren, in the language of the apostle, "Grace be with all them that love our Lord Jesus Christ in sincerity." Amen.

In behalf of the church,

R. PARMALEE, Scribe.

Waterloo, June 13, 1864.

Remainder next week.

THE PRICELESS GIFT.—The Rev. Dr. Wentworth relates the following interesting incident: "The Chinese are exceeding mercenary. They will do almost anything for money. They have no notion of any man taking a course which does not tend to profit. Many of them think we pay people to become Christians; that we hire men and women to receive baptism, and profess faith in the doctrine of Jesus. One of our new converts recently held the following dialogue with a neighbor who attempted to catechize him on the subject:

"How much did these foreigners give you to join their church? twenty dollars?"

"More than that."

"A thousand dollars?"

"More than that."

"How much, pray?"

"More than the value of the weight of this mountain in silver and gold."

"In the name of Buddha! what?" cried the astonished interrogator.

"This precious book," said the Christian, holding up the Bible, "which tells me of God and Christ, Calvary, salvation, everlasting life in heaven!"

TREASURES IN HEAVEN.—We read of a philosopher who, passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple yet sage reflection: "How many things there are here that I do not want." Now, this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what is called good things. It has spots of honor and power to tempt the restless aspirations of ambition of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian, whose piety is deep-rooted, and whose spiritual perceptions are clear, looks over the world and exclaims, "How much there is here that I do not want!"

have what is far better: My treasure is in heaven."—Dr. Tappan.

TERRIBLE RAILROAD ACCIDENT.—A fearful accident occurred on the Grand Trunk Railroad, last Wednesday morning, at St. Hilaire, near Montreal. An emigrant train, consisting of eleven cars, with three hundred and fifty-four Germans emigrants, went over the Belvid bridge. At last accounts eighty-seven dead bodies had been recovered, and many were taken out badly injured. One car had not been sufficiently reached to allow the dead to be taken from it. The engineer went down with the engine, but escaped with slight injuries. A dreadful responsibility rests with this man for violating the standing order to stop. The depth of water where the accident occurred is about ten feet. The conductor and fireman are reported killed.

SIMPLE MODE OF COMPUTING INTEREST.—A new method of computing interest on any number of dollars at six per cent, which appears simple. Multiply any give number of dollars by the number of days of interest desired, separate the right hand figure, and divide by six; the result is the true interest of such sum for such number of days, at six per cent. This rule is so simple and so true, according to all business usage, that every banker, broker, merchant or clerk should post it up for reference and use. There being no such thing as a fraction in it, there is scarcely any liability to error or mistake. By no other arithmetical process can the desired information be obtained with so few figures.

FROM JOHN DIX.

To the Editor of the Advent Herald: Dear Sir—I send you a dollar for your paper six months; and if you think proper, please publish the following: Angels who left their first estate are permitted to roam around the earth, to prepare the way of the second coming of Christ; although their object is to defeat his coming; but God frequently brings good out of evil. The kingdoms of this world must be destroyed before the kingdom of Christ can be set up; the stone from the mountain is breaking in pieces the kingdoms of this world, that the God of heaven may set up his kingdom. The dream of Nebuchadnezzar, in the second chapter of Daniel, is now coming to pass. Nation against nation will continue to rise, until they destroy each other. Then will appear the Son of man in his second coming; to set up his kingdom in the hearts of true believers; for the kingdom of heaven will be within them, and Christ will work more miracles, which he said should follow those who believe. The time is at hand when every soul who will not obey the Gospel must be cut off from the earth, and all shall know the Lord. JOHN DIX, Greigsville, Ill. June 27, 1864.

## Correspondence.

TO THE EDITOR OF THE ADVENT HERALD.

Dear Sir—I send you a dollar for your paper six months; and if you think proper, please publish the following:

Angels who left their first estate are permitted to roam around the earth, to prepare the way of the second coming of Christ; although their object is to defeat his coming; but God frequently brings good out of evil. The kingdoms of this world must be destroyed before the kingdom of Christ can be set up; the stone from the mountain is breaking in pieces the kingdoms of this world, that the God of heaven may set up his kingdom. The dream of Nebuchadnezzar, in the second chapter of Daniel, is now coming to pass. Nation against nation will continue to rise, until they destroy each other. Then will appear the Son of man in his second coming; to set up his kingdom in the hearts of true believers; for the kingdom of heaven will be within them, and Christ will work more miracles, which he said should follow those who believe. The time is at hand when every soul who will not obey the Gospel must be cut off from the earth, and all shall know the Lord. JOHN DIX, Greigsville, Ill. June 27, 1864.

We differ from our brother, in respect to the kingdom of God being set up in the hearts of Christians at the second coming of Christ. That the love of Christ will predominate in their hearts there is no doubt, but that this is what is called the kingdom of heaven, is not so evident. The case is here: John the Baptist, Christ and the apostles had for some years been preaching, "The kingdom of heaven is at hand." The people who heard them, and in fact the disciples themselves believed that the message meant, "The Messiah is at hand to take possession of David's throne, and reign in Jerusalem over the tribes of Israel." He was to come to Zion, as predicted Zech. 9: 9, "On an ass and a colt the foal of an ass." The time drew near which had been thus proclaimed. The Pharisees, not his disciples, asked him "when the kingdom of God should appear," or when the Messiah should appear; for the ideas were in the mind of the Pharisees, synonymous. This all admit. He answered them, (the Pharisees) "The kingdom of God







# The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

## Communications.

[Original.]

BY AND BY.

BY E. J. L.

There's a musical chime, singing merrily out,  
To banish each fear, and to soften each sigh,  
'Tis heard by the ear, when it's felt by the heart  
Which echoes the soul-cheering words—by and by.

By and by! ah, yes, by and by we shall see  
That bright, happy land, yes, our faith brings it nigh,  
Shall see the happy mansions our Saviour's prepared,  
And most rapturous glories behold—by and by.

By and by we shall hear those soul-touching strains  
The angels are chanting beyond the blue sky,  
Shall see all the loved ones, a glorified throng,  
Who left us to mourn for them here—by and by.

A heart filled with sorrow, and breaking with grief,  
That throbs but in anguish, or lives but to sigh,  
Looks upward to murmur, or down to despair,  
Feels not that earth's griefs shall be joys—by and by.

The storm-clouds may gather, and hasten us on,  
But naught do we fear, our Redeemer is nigh;  
Each blast of the gale but brings nearer our home,  
We'll enter its broad, brightly-gated—by and by.  
Dexter, C. W., June, 1864.

[Original.]

## IS THE WORLD IMPROVING?

BY A PEDESTRIAN MISSIONARY.

### CONDITION OF THE CHURCH.

"And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, between me and my vineyard." What could have been done to save my vineyard? I have not done it in? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?

Certainly it would be hard to imagine what more the Lord could have done to any people in the way of promoting their welfare, temporal and spiritual, than he has done to the Anglo-Saxon race, which I again repeat, is after all the only race of men in the world on which any real improvement of a decided character has yet taken place. Upon this highly favored race he has bestowed the inestimable blessings of civil and religious liberty, and an open Bible, with all the benefits which naturally follow in their train. Among them the arts and sciences have attained their highest point of elevation, and it is to them that the down-trodden and oppressed of every clime naturally turn in their dark hour of anguish in search of sympathy or relief. What then is the standing of this most civilized and most Christianized of all people upon the face of the earth, towards that gracious God who has bestowed all these blessings upon them, and made them what they are?

An English author writing upon this subject, discourses thus: "We are not a Christian people. Asperful religiousness holds formal sway chiefly over the middle classes of this country. But the people en masse have come to smile both at religious teachers and the system they represent. These things will scarcely be credited by those who live almost in a religious atmosphere; or if they move amongst the people at all, go amongst those only who have been separated from the great bulk of the population, and who cannot therefore be an index to the general condition. . . . The tendency is to settle down into a hard, dry, unimaginative secularism, pushing aside with impatient gesture every claim that may be urged in favor of religion." This witness is true, and the truth of his remarks are not confined to England. A little consideration will show this.

Let us begin by considering the condition of the professing church of God. There, if anywhere, we might expect to find religion in a healthy condition, and zeal towards God a prevalent feeling. But is it so? Where is the evidence of it? "From the fulness of the heart the mouth speaketh." Where professing Christians meet together, are they, as a rule, found to be talking of the things of God? or do they converse upon the news of the day, business, upon pleasure, upon the latest bit of gossip, or the newest style of dress? The truth of the matter is, that religion is generally the last subject taken up, and the soonest dropped, and when spoken of, there is not unfrequently a perceptible change of tone and a constrained mode of speech, plainly showing that it costs an effort. And even when it forms the theme of conversation, what is it that men frequently

talk about? God himself, or the wonders of his grace? the glorious character of the adorable Redeemer, or the inward strivings of the Holy Spirit? O no; it is the sayings and doing of 'our minister,' praise or condemnation of the sermon of last Sabbath, gossip about the sewing-society, or something or other about the church. And this miserable apology for religiousness passes among professing Christians for religious conversation, and each one returns to his home in peace, satisfied that while the colloquy lasted he has been very good, and very glad to find himself at liberty to speak of matters of a more mundane character. Is this picture over drawn? Alas, no; one acquainted with the general tone of religious society will venture to say that it is; and if it be correct, then what conclusion can we come to but this, that the reason why so many professors have so little to say on the subject of religion, is because they have very little religion to speak about.

"O God, thou art my God; early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is, to see thy power and thy glory as I have seen thee in the sanctuary." So sang the bard of Israel upwards of a thousand years before the scheme of redemption was completed by the sacrifice on Calvary. David knew but a small part of what the Lord has done for a guilty world, yet what a contrast do his glowing words present to our icy utterance. A thousand years before Christ died, he sang from a full heart the praises of the most high God. Upwards of eighteen hundred years after the death of Christ, we, the professing people of God, utter at rare intervals, a feeble note of praise, and employ by far the greater part of our religious time in chatting about the churches. When I consider these facts I fail to see satisfactory evidence of improvement.

But still less satisfactory is the prevalent opinion of the use of money. Sometime ago, it was announced to the world that one of the Rothschilds had retired from the firm of Rothschild & Co., and that his share of the property amounted to the goodly sum of \$25,000,000. Some years ago, a Jew told me, with evident pride, that Baron Rothschild gave \$70,000 a year for charitable purposes; and when I remarked that that was not much for a man of his wealth, he flew into a violent passion. There are a good many Christians who would have done this same thing. There are a good many Christians who doubtless think \$70,000 was quite enough and perhaps too much for the entire firm to give, let alone the Baron. In point of fact, the prevalent ideas upon the subject of money are wholly unscriptural and radically wrong. Not only is money prized far above its worth, but it is thought that every man is entitled to use his money as he sees fit, either hoarding it, spending it upon himself, or giving it away to others, as may seem good in his eyes. If the right to do so is questioned, we are triumphantly asked, "May not a man do what he will with his own?" But the principle is unsound, and the quotation is inapt. Money, like every other of the gifts of God, is a trust; the wealthy are simply stewards of the Lord's bounty. To give money, therefore, to religious or philanthropic objects, is as much a Christian duty as prayer or praise.

But how is this duty discharged? By giving money in dribbles; and when, perchance, some very wealthy man gives ten or twenty thousand pounds, the welkin is made to ring with shouts of applause, as if the very rich man had performed a meritorious act. If you saw a child receive an extra slice of pudding from the parental hand because, in obedience to parental authority, he had fed the chickens with parental grain, you would perhaps be led to the conclusion that the principles upon which that child was governed were not sound, and that he ought to be taught obedience without the aid of pudding. But the church, whether failing to see the value of principle herself, or understanding its influence upon the minds of others, thinks otherwise, and so she gives pudding in return for gold. That is to say, for much gold. The great Master praised the widow who gave a mite, and said nothing in commendation of the rich men who cast in gold and silver out of their abundance. The Christian church in the nineteenth century alters the mode of procedure and glorifies the rich, duly publishing their names, together with the amount of their benefactions. This is not a modern invention. When the Jews were first departed from God, the prophet addresses them thus: "Publish your freewill offerings, for this delighteth you, O house of Israel." It seems to be a somewhat dubious sign of improvement when we see the church of the nineteenth century follow the example of the backsliding Jews.

I have said that the money is dolled forth in dribbles. But how these dribbles are gleated over and vaunted off! It would really seem, at times, as if the church which Christ purchased with his blood had far exceeded her duty, when out of the abundant wealth which the bounteous Giver of all goods has bestowed, she contributes a few millions of dollars to the Lord's cause. Yet, place along side of these stunted contributions the vast sums which are yearly spent

in hurtful luxuries, and how they dwindle! Dollars are freely given to the devil, and cents are grudgingly devoted to the Lord, and yet, when the cents are summed up and found to amount to dollars, it is supposed that the Lord's people have done well. David and his people contributed eight talents of gold and seventeen talents of silver, the value of which was \$248,070,000, towards the building of the temple, besides precious stones and other materials; and then said in the fulness of his heart, "Who am I, and what are my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." I am not aware that either the amount of the gift, or the excellence of the sentiment, has been improved upon by the church of the nineteenth century.

And now let us consider the means found to be requisite in order to raise money for God's cause. Pudding, publication, dunning, fancy fairs and oyster suppers. I have read that in one of the Jews' synagogues, in London, an appeal was made in behalf of the poor, because the poor's box was empty. The result of the appeal, without further solicitation, was £20,000. This was King David over again. This was the old tale in a modern dress, of "Araunah as a king giving unto the king," for is it not written "he that giveth to the poor lendeth to the King of kings?" But does any one in his senses imagine that a similar mode of procedure would answer in the Christian church? No; unless we have the faith of George Muller, we must labor hard, make speeches, call at every house, call again, take many rebuffs, and ever and anon get up tea-meetings, strawberry festivals, or picnics. By means of an uncessing employment of these agencies, we may manage to carry on the affairs of the church with difficulty; but it is up-hill work, and if we cease to labor, the income, stunted as it is, stops almost entirely. And this when mankind are in the enjoyment of a full and a free Gospel.

This, then, is the condition, with comparatively few exceptions, of the entire Christian church. It is slumbering upon its privileges, it is content with small gains, it is possessed of a form of godliness, with a practical denial of its power.

"When God would judge a nation for its sin 'Tis in the church the leprosy begins!"

Does a sleeping church, conducting its affairs upon worldly principles, betoken an improving community? Is there anything in the nature of the case to lead us to hope that a community operated upon by such a church, is likely to be animated by a desire to honor God?

[Original.]

## THE NEW EARTH.

BY JONATHAN WHITMAN.

Is this earth to become the new earth, and be the final residence of the saints in the future and immortal state?

I suppose there are many ready to answer this in the affirmative, and verily believe that it is taught in the Bible. But we are sometimes mistaken on some points of doctrine, when we are quite sure that we are right. It may prove to be in this doctrine; let us examine it carefully and see. And we will first notice some of the passages that are brought to prove it. And the promise of God to Abraham, that he would give him the land of Canaan for an everlasting possession, is thought to be very conclusive. The Lord made two covenants with Abraham, which were separate covenants, and should be kept so; as the promises in them are different. When Abraham was seventy-five, the Lord made the first covenant with him. This we find in Gen. 12: 3: "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families (or nations) of the earth be blessed." This had reference to his spiritual seed. Or, as Paul saith: "Now to Abraham and his seed were the promises made." He saith not, "And to seeds," as of many; but as of one, "and to thy seed," which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Gal. 3: 16, 17. In this covenant there is no promise of the land of Canaan, or of temporal blessings.

"And when Abraham was ninety years old and nine, the Lord appeared to him, and said unto him, I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abraham fell on his face, and God talked with him saying, as for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations I have made thee." The Lord here seems to have reference to the covenant that he made with him twenty-four years before this; but is now about to make another covenant with him, but very different from the other. This is recorded in Gen. 17th chapter: "And I will make thee exceeding fruitful, and will make na-

tions of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be thy God." Verse 1-8. Circumcision is introduced in the next verses. Every man-child, when eight days old, was to be circumcised, not only those that were born in the house, but such as was bought with money of any stranger, which was not of their seed. And this was to continue in their generations. And the Lord saith, "And my covenant shall be in your flesh for an everlasting covenant." This covenant Abraham was to keep, and his seed after him, in their generations. And when the Lord made a covenant with his seed at Sinai, circumcision was to be continued the same, and the covenant of circumcision was a covenant of works; and to the people in this covenant, the promise for their obedience, were temporal blessings, and the promised extended no further.

The Lord promised Abraham and his seed in their generations, all the land of Canaan for an everlasting possession; and they went in and possessed the land in fulfillment of the promise. And it seems that Moses understood it. He had a great desire to go in and see the good land. Let us hear what he says, Deut. 4: 20-22: "But the Lord hath taken you, and brought you forth out of the iron furnace; even out of Egypt, to be unto him a people of inheritance, as ye are to this day. Furthermore, the Lord was angry with me for your sakes, and sware that I should not go into that good land which the Lord thy God giveth thee for an inheritance. But I must die in this land, I must not go over Jordan: but ye shall go over and possess that good land." The very land which God promised to Abraham and his seed. His seed were now about to enter into the good land and take possession of it. And so it appears from what the Lord said to Moses when he was on the top of Pisgah: "And the Lord said unto him, this is the land which I sware unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over Jordan." There is no necessity for Abraham, or his seed, being raised from the dead in order to possess the land: for God gave it to his seed, and they have possessed it. And on the supposition that they are to possess the land of Canaan after the resurrection, they will have no claim for any more of this earth than the land of Canaan; the boundaries were set, and embraced no more than the land of Canaan.

But some will say, that they have a claim upon the whole earth. I know of no such promise. But they will refer to Rom. 4: 13: "For the promise, that he should be heir of the world, was not to Abraham, or his seed through the law, but through the righteousness of faith." This has nothing to do with it, it has no reference to this earth, or globe; but has direct reference to Abraham's seed; as we see in the text, and context. And if we are under the necessity of making such a use of Scripture to sustain any doctrine, it would be the safest to give it up as being unscriptural. And Matt. 5: 5 is brought to prove that this earth is to become the new earth: "Blessed are the meek for they shall inherit the earth." It is natural to suppose that Christ meant this earth; and this will appear when we read what he says, verses 11 and 12: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my name sake. Rejoice, and be exceeding glad: for great is your reward in heaven." This clearly implies, that they would go to heaven, and there receive their reward; and if so, it will not be this earth; but this earth which the meek are to inherit. And what is said by the four beasts, and four and twenty elders, is thought to be strong evidence. "And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. And hast made us unto our God, kings and priests: and we shall reign on the earth." If they meant the new earth, it would not prove it to be this earth; if the new earth is in heaven, they would reign on it there. But my opinion is, that they meant this earth. All the redeemed in heaven and earth are but one family. So Paul has taught us: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Eph. 3: 14, 15.) These beasts and elders seem to be representatives of the redeemed; and they probably know what is taking place on this earth. They see how wickedness abounds, and the influence that Satan has upon the nations; and they see the time when Satan is to be bound, and the nations cleansed from the wickedness of the wicked shall come to an end, and their brethren exalted to inherit the earth. And they might with propriety say, we shall reign on the earth.

I will notice a few more of the sayings of Christ. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Those that do his will, will go to heaven. And when he says, "Lay up for yourselves treasures in heaven," it implies, that they will go to heaven to enjoy it. And when he says, "except your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," it implies, that those who have a good righteousness, will enter into heaven.

I might quote much more Scripture on this point, but it is not necessary. I have now a few things to say to those who believe that this earth is to be renewed, and be the final residence of the saints in the future and immortal state. You believe that the whole earth is to be the possession of the saints, and that the capital will be at Jerusalem, and that Christ will be there and "reign over the house of Jacob." But I do not know whether you believe that He will be at Jerusalem all the time, or whether those that may be at a distance, say in this country, can behold Him when at Jerusalem, and what the means of their conveyance will be; but I think you apply Isa. 66: 20 to this state: "And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain, Jerusalem, saith the Lord." I do not suppose that the resurrected saints will need any such means of conveyance; for they will then be as the angels of God in heaven; and will probably pass from place to place with as much ease and speed as they do. Christ is now on the right hand of God, and his throne is in heaven, and I suppose that it will continue to be there. Rev. 22: 1-4: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, were there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face: and his name shall be in their foreheads."

The throne of God and of Lamb is the same; and can you believe that Christ will vacate his throne here, and come down to this earth and establish it? And from this it appears that the heaven of the saints will be round about the throne of God and of the Lamb, and be where they can see the face of God, and be forever with Christ in the place which he prepares for them around the throne of God and of the Lamb in heaven. Glens Falls, June 25, 1864.

### REMARKS ON TWO COVENANTS.

1. If there were two distinct covenants made with Abraham, which we grant, it is undeniable that one of them related to the everlasting inheritance of the land, as our correspondent has quoted, both by him and his seed. That the promise referred to by Paul in Gal. 3d chapter, was that which related to the inheritance he expressly states. "If the inheritance be of the law it is no more of promise; but God gave it to Abraham by promise." Gal. 3: 18. Then the seed who is to inherit all the land of Canaan for an everlasting possession is Christ, and those who are his. "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

2. If Moses thought the promise of inheritance entirely fulfilled, Paul did not. For he said that there sprang from Abraham, "so many as the stars of heaven," &c.; "These all died in the faith, not having received the promises, but, having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the earth." Heb. 11: 13. And this inheritance was the land where Abraham, Isaac and Jacob sojourned, who were all heirs "of the same promise." And this land they were "after to receive for an inheritance." We trust our correspondent will look all this carefully over.

That God fulfilled the promise made to Abraham, Gen. 15: 15-21, we admit. But not the one Gen. 15: 7, 8; nor the one Gen. 17: 8. Both these promise the land personally to Abraham, a promise never fulfilled to him. But he looked for it in that land where he sojourned; and yet that would be a heavenly country. Then it must be in this earth renewed.

Again, he quotes Rom. 4: 13, as one of our proof texts that the saints will inherit the whole earth: and remarks, that "This has nothing to do with it." Why not? The promise that he should be heir of the world (Greek, *Kosmos*) earth, or globe, was not to Abraham or his seed, through the law; &c. What is he to inherit, if not the world? Is it the Church? Nay, the Church is not the world, or *Kosmos*, and is never called such. It follows that the material globe is promised him and his seed. This is confirmed by the promise made to Christ in the second Psalm: "I shall give thee the heavens for thine inheritance, and the uttermost

parts of the earth for thy possession. And thou shalt break them with a rod of iron and dash them in pieces like a potter's vessel."

Our correspondent has quoted in our behalf, as supports to our faith that the saints will inherit the earth renewed, and reign here, Matt. 5: 5, "Blessed are the meek, for they shall inherit the earth." "And we shall reign on the earth," &c. He refers this to the time when "the wickedness of the wicked will come to an end." So do we. He seems to teach that this will be before the coming of Christ. But to us, nothing is clearer than that the tares and wheat will grow together till the end of this age, or dispensation; therefore it must be after the second advent.

He says the saints will "go to heaven" and find their reward there. But the Bible teaches that "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. Whose kingdom is an everlasting kingdom," &c. If it is "in heaven," it is not under the whole heaven. Rev. 22: 1-4, is quoted to prove that Christ and God have their throne in the new Jerusalem, and that it is in heaven; and he asks, "Can you believe that Christ will vacate his throne here and come down to this earth and establish it?" We answer, that the book itself settles the question, by declaring that this holy city "came down from God out of heaven." And great voices cried, "Behold the tabernacle of God is with men, and he will dwell with them." So that his question amounts to just this: "Do you believe the Bible?" "Great is your reward in heaven." Christ's reward is in heaven, but he will bring it with him when he comes. Rev. 22: 12: "Behold I come quickly, and my reward is with me to give to every man according as his work shall be."

[Original.]

## THE TRAVELLER'S HEAVENLY CALL.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22: 16, 17.

Traveller! The above words will just suit you, for the Great Captain of salvation designed them expressly for the information of all persons journeying through this earthly life. Read the words again, and read thoughtfully, for they will show you the traveller's best guide, and how to secure an abundance of good things for this world and the next.

"I Jesus, have sent mine angel to testify unto you these things." Yes, traveller, the words of Jesus are addressed to you; "He who went into the far country to receive for himself a kingdom" asks you to come in faith to the River of Life and drink freely until his return—"will you not accept the invitation?" "Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson they shall be as wool."

There, traveller, the Lord God invites you to come and reason with himself! What say you to this grand appeal? Most persons wish to examine the words and evidences of God, as found in both nature and revelation, although certain travellers try hard to reason away the Creator, but truth remains, and "God is" for Nature throughout her many realms, plainly speaks her Maker's power.

"The spacious firmament on high With all the stars, ethereal sky, And spangled heavens, a shining frame, Their Great Original proclaim.  
What though in solemn silence all Move round this dark, terrestrial ball; What though no real voice nor sound, Amid their radiant orbits be found.

In Reason's ear they all rejoice, And utter forth a glorious voice,  
Forever singing as they shine,  
The hand that made us is Divine."

Yes! and all sincere travellers, who take pains to examine the heavenly Guide-book, may by obeying the instructions, find and reason with the Lord, for, "In the day thou seekest me with all thy heart, I will be found of thee."

Now it is reasonable to suppose that travellers wishing access to the executive head of a state or nation, really believe in the existence of the person whom they desire to see, and as it is not orderly or safe for all persons to intrude into the executive presence, they search out the name and favor of him who is authorized to introduce strangers; so with travellers wishing to reason with the Great God; from the evidences in nature, reason, and revelation, men must believe that "God is," and that he is a rewarder of such as diligently seek him, and travellers must petition Him of the saving name, to guide them before the throned Presence, for it is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates, into the city."—Rev. 22: 13, 14.

A certain traveller reasons after this manner: I once knew and believed in God; and was introduced and reconciled through faith in the Name and finished work of Jesus. Allured by sin, I departed from the

law of my Lord, and now my springs of spiritual life are dry, my joy has ceased flowing; I am as a root out of dry ground, or a barren tree amid a fruitful vineyard. Alas, my sadness, for my way is bitter! Fellow traveller, our dear Lord speaks to you this word, "I am the root of David." Come partake afresh of the Water of Life, for God is able to graft you into the good olive tree, and to give you an abiding home amid the clusters of the true Vine. Come, traveller, the day goeth away, we are in the midst of death, judgment is before us, the last call is sounding, and the kind voices of love and mercy are urging you to come!

Another traveller will say, "I believe in God, for I cannot suppose that the heavens and earth fashioned their own order, and created life, beauty, and laws; hence, reasoning from nature up to God, I hold with an apostle, 'the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made;' and yet I hesitate to seek unto the Lord from fear that I am not of his 'chosen, seed in Abraham,' nor of his 'elect in David,' if my name could appear among the called. O then! hark you traveller! Jesus declared, 'before Abraham was, I am; I am the root and offspring of David, and if ye be Christ's, then are ye Abraham's seed and heirs, according to the promise.' Come, then be Christ's, for he is all in all to thee."

One traveller will excuse himself, pleading, "I am not quite sure about such great matters. Who can show us any good; we are all blind as bats; to me, the Christian walks in a strange way, I see no beauty in holiness, and if the world goes wrong I share with the majority." No! traveller of the midnight! look upward, see you bright gleam 'tis Jesus, "the bright and morning star," saying, Come follow me; I will guide you into all truth, for I am the light of the world; search the Scriptures. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city."

When the traveller sets out in earnest to seek after God, he will enquire, "O, that I knew where I might find him, that I might find him that I might come even to his seat!" List, traveller, list! The spirit in our hearts, is whispering, sinners, come!

"The Holy Spirit is the angel of the healing waters, and 'God is more willing to give the Spirit to those who ask, than parents are to give good gifts to their children.' O, traveller, listen to the Dove of the inner palace. 'Come to the Lamb of God, who beareth away the sin of the world.' Come, is a soft-breathing verb in the language of heaven, and one of the most important words in the canon of Scripture; for what avails the knowledge of God, as the fountain of living waters, or of Jesus, as the only Saviour, or of the Holy Spirit, as the helper and healer, or of the Bible, as the traveller's guide-book, or of the kingdom, which hath foundations. Ah! what is all this to way-worn and judgment-bound souls, without the word Divine—

"Come ye to the waters I, Only to know, and not to see, he called, and not be there—  
And fall of the crystal river free, say, traveller, who can bear?"

Perhaps my message is addressed to one halting near earth's border-line, and watching anxiously for a friend. O, say to the 'watcher, Up, trim the lamp of Gospel news, for already the wise virgins go forth with the sounding cry, 'Behold the Bridegroom cometh, go ye forth to meet him!' 'The Spirit and the bride say, Come, for after a long time the Lord of his servants cometh and reckoneth with them.' Matt. 25: 13.

Beloved traveller, the long march of time is nearly over, "the judge standeth at the door." You have heard the invitation of saving power, and now, what answer will you return to him who sent me? Can you refuse the traveller's heavenly call? Do you reject the invitation of Jesus? O, then I pray you to ask some one else to come to the Waters of Life! Yes, let him that heareth, say Come? O, do invite our sinful brethren, and all sad hearts to the great Physician, tell them that his throne of grace is hard by the River, and his banner over all travellers is Love! "Knock and it shall be opened, seek and ye shall find," and "let him that is athirst come." Yes, my travel-stained brother man, all thirsty, weary, and grieved under afflictions and bereavement, come dip your largest vessel in the sacred river, then drink and be at rest, for Jesus speaks to you from the silent graves of your dead, saying, "I am the resurrection and the Life;" a little hence, we shall see the tent-lights on the shining shore, and "those who sleep in Jesus will God bring with him."

"And whosoever will, let him take of the water of life freely." Ho, traveller, ho! you and I certainly belong to the "whosoever's"—and I told you in the outset that the words of Jesus would just suit you; think now—Jesus hath sent his angel to testify to the churches, and to sin-worn travellers of every age, condition and clime, that whosoever will, may come, and find "grace to help in the time of need." O grace of God, how glorious! Come then to the Lord our righteousness, for to know God aright, and Jesus Christ whom he hath sent, is Life







## BRO. OSLER'S VISIT TO PENNSYLVANIA.

## CLEARFIELD COUNTY GROVE MEETING.

There will, Lord willing, be held a grove meeting in Morris township, on land owned by Bro. A. Brown, to commence on Friday, July 22, and continue one week. Bros. Hollen and Laning are also expected to be present.

## CENTRE COUNTY CAMP MEETING.

A camp meeting will be held in Union township, on land of Bro. William Brower, about 4½ miles from Milesburg, and one mile west of the Bellefonte and Phillipsburg Turnpike. Will begin on Thursday evening, July 25, and continue one week. Bros. Osler, Hollen and Laning are expected to be present. Let the brethren and friends of the cause in the surrounding region rally and come up to these feasts of the Lord. We fit up the groves, we pitch our tents, and in the name of the Lord invite one and all to come and spend the allotted time in the service of the coming One. The coming of the Lord draweth nigh. As watchmen may be sounding the alarm, bidding men to repent, for the kingdom of heaven is at hand. As members of the body of Christ let us be at our posts, working, watching, waiting. As guilty and ruined, let us heed the "last call of mercy," flee for refuge and lay hold upon the hope set before us. Time is short—the moments are precious—may we spend them in preparing ourselves and others for the kingdom. Come one, come all. In behalf of the Church.

## M. L. JACKSON.

Elder Osler will act as agent for the Herald and Visitor. We hope to receive through this series of meetings a good list of new subscribers, as well as payments from old ones.—Ed.

## ELECTIC MEDICAL JOURNAL.

This valuable serial for July has come to hand. Its leading articles are ably written and on important subjects. We were especially interested in an article from the pen of W. B. Powell, M. D., announcing an important discovery in physiological science, which if correct should be more fully developed and brought into practical use. The writer maintains that the scrofulous diathesis, diseases, and which carries off in the early childhood so large a portion of the human race, and leaves the remainder in an sickly and infirm condition, arises from ill matched marriages.

He classifies the temperaments of the human race under four heads: The sanguine, the bilious, the lymphatic and the cephalic, with their combinations. He maintains that where both parties are of the same temperament, sterility will result. That a small remove from identical temperament will produce a sickly progeny, who will die in infancy, or early childhood. That entirely different temperaments will result in a numerous, healthy and usually long lived family of children. These principles he illustrates by numerous facts which have come under his personal knowledge; and they may be tested by any one who will be at little pains to inform themselves on the subject of temperament, and make his observations among his own neighbors and acquaintance. If true, the whole science of physiology besides this point, is comparatively unimportant; and the greatest of care in this respect should be used in forming matrimonial connections.

We commend this Journal to the favorable notice of the faculty, and of families. William Paine, M. D., Editor, Philadelphia, \$2.00 per year.

## News of the Week.

## WAR NEWS.

The excitement during the week respecting the rebel raid into Maryland, seems to be dying away, and the rebels are on the retreat, pursued by Gen. Hunter. Their number has been variously stated, at from 25,000 to 30,000.

Gen. Sherman, in Georgia, does not appear to have made much progress since our last.

It is reported that a large force under Gen. Banks has left New Orleans; its destination is unknown, but suspected of being Mobile.

The assault upon Petersburg has settled down into a regular siege. Heavy siege guns are so planted that the town can be easily destroyed whenever the order is given.

LATER.

WAR DEPARTMENT, Washington, July 9, 1864.

To Major General Dix—An official report from Maj. Gen. Wallace, just received, states that a battle took place between the forces under his command and the rebel forces at Monocacy to-day, commencing at 9 A. M. and continuing until 5 P. M., that our forces were at length overpowered by the superior force of the enemy, and were forced to retreat in disorder.

He reports that Col. Seward of the New York Heavy Artillery was severely wounded and taken prisoner, and that Brig. Gen. Tyler was also taken prisoner; that the enemy's forces number at least 20,000, and that our troops behaved well but suffered severe loss.

He is retreating on Baltimore.

EDWIN M. STANTON, Secretary of War.

BALTIMORE, July 10, 4 P. M.—The Northern Central Railroad has been cut near Cockeysville and a bridge is reported burning. A rebel cavalry force, estimated at 1500, crossed the Northern Central road above Cockeysville, this forenoon, and are going towards the Philadelphia railroad. They are expected to reach there before night. It is hoped that a force is now guarding that road sufficient to drive the rebels off. Confidence in the ability of our forces to hold the city is gaining and there is less excitement. The telegraph line to Washington is yet intact. As a matter of precaution, valuables, records, &c., of banks and other institutions have been placed on board a steamer in the harbor. Sigel's wagon train arrived to-day in charge of a detachment. One of the officers who was in the

fight says he has never seen more desperate fighting, and thinks the rebel loss fully equals ours. The advance of the rebel cavalry is reported to be seven miles from the city on the York road. Intelligence has reached here that a portion of Gen. Hunter's force under Gen. Sullivan has recaptured Martinsburg and taken 1000 prisoners; also, all the captured stores and much plunder collected by the rebels at that point.

## GENERAL NEWS ITEMS.

Farmers in Illinois are offering three dollars per day for harvest hands, with few takers.

By the new pension law, the wives and families of colored soldiers are placed on the same footing in respect to pensions as those of white soldiers.

A steam fire engine has just been finished at Providence, which weighs 3800 pounds, and throws a stream over two hundred feet, with ninety pounds of steam.

Geo. P. Morris, the well known song writer, author of "Woodman, spare that tree," and one of the editors and proprietors of the Home Journal, died in New York, at the age of sixty-four.

The Salem Register announces the death of Col. Perley Putnam, of that city, at the age of 83 years. He was a highly respected citizen, and during his long life filled many positions of public trust.

At Darien, Conn., a patriotic gentleman celebrated the Fourth by giving five acres of building land, and a donation of \$5000 for the purpose of providing a Home for wounded and disabled soldiers belonging to the State. The Home was duly inaugurated, and it is proposed to raise \$100,000 for the permanent endowment of it.

Col. Robert Carr, a printer, now 83 years of age, read the Declaration of Independence before the veterans of 1812 in Philadelphia, on the 4th of July. Col. C. was an apprentice of Benjamin Franklin. His memory and eyesight are as good as they were fifty years ago, and he still supports himself by manual labor.

## EUROPEAN NEWS.

The Conference on the war between Denmark and Austria, and Russia, has closed without effecting any adjustment, and the war has recommenced. Denmark expressed a wish that it might go on. What will be the result, time alone can show. England will probably not interfere, unless there should be a probability of destroying the sovereignty of Denmark. All propositions made by the neutral powers for settlement, were rejected by both belligerents.

The battle between the pirate Alabama and U. S. steamer Kearsarge, reported in our last as going on off Cherbourg, France, resulted in the sinking of the Alabama, after an hour and a half's fighting. The Alabama lost nine men killed and twenty wounded. Capt. Semmes was picked up by an English vessel and taken to England. The injury to the Kearsarge was slight. Three men were wounded and none killed. Secretary Welles, in a complimentary letter to Capt. Winslow of the Kearsarge, thus speaks of the relative power of the two steamers: "You will please express to the officers and crew of the Kearsarge the satisfaction of the Government at the victory over a vessel superior in tonnage, in the number of her guns and the number of her crew. The battle was so brief, the victory so decisive, and the comparative results so striking, that the country will be reminded of the brilliant action of our infant Navy, which have been repeated and illustrated in this engagement. The Alabama represented the best maritime efforts of the most skilled English work-shops.

Her battery was composed of well-tried 32-pounders, of the famous 68-pounder of the British Navy, and of the only successful rifled 160-pounder yet produced in England. The crew were generally recruited in Great Britain, and many of them had received superior training on board Her Majesty's gunnery ship Excellent.

The Kearsarge was one of the first gunboats built at our navy yards at the commencement of the rebellion, and lacks the improvements of the vessels now under construction. The principal guns composing her battery had never been tried in an exclusively naval engagement, yet in an hour she succeeded in sinking your antagonist, thus fully ending her predatory career, and killing many of her crew without injury to the Kearsarge or the loss of a single life on your vessel. Our countrymen have reason to be satisfied that in this, as in every naval action of this unhappy war, neither our ships, guns nor crews have been deteriorated, but that they maintain the ability and continue the renown which has ever adorned our naval arm.

The Divine dealings are to be interpreted in the light of the Divine character. Hence when these dealings are mysterious, or are not as we should expect, we need not be confounded or disheartened, but fall back upon God's character, and by an intelligent, thorough conviction of the infinite excellence of his, be submissive and tranquil. Though clouds and darkness may be round about his administration of affairs, and his judgments be a great deep, which in our present state of being we have no sounding line to fathom, it should comfort and sustain us to know that "The Lord is righteous in all his ways, and holy in all his works," and that although

"He moves in a mysterious way,  
His wonders to perform,"

he has that perfection of character which makes the equity and justice of all his procedures unquestionable.

"GOD IS WIGHT HERE."—Two little boys were lying in their trundle-bed. Willie, the youngest of the two, who was only six years of age, awoke in the night, very thirsty. Being told that he could jump up and get himself some water, he cried, saying, he was afraid. Upon this his little brother, two years younger than himself, spoke encouragingly to him and said, "God is wight here, Willie! God is wight here! you needn't be afraid!" Willie jumped up and went and

got some water, and then came back to his bed, all safe, and soon he and his little brother were fast asleep again. Would that older persons had this child's faith.

CORRECT SPEAKING.—We advise all young people to acquire, in early life, the habit of correct speaking and writing; and to abandon, as early as possible, any use of slang words and phrases. The longer you live the more difficult the acquirement of correct language will be; and if the golden age of youth, the proper season for the acquisition of language, be passed in its abuse, the unfortunate victim if neglected is, very properly, doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads, instead of the slang which he hears; to form his taste from the best speakers and poets in the country; to treasure up choice phrases in his memory, and habituate himself to their use, avoiding at the same time, that pedantic precision and bombast, which show the weakness of vain ambition rather than the polish of an educated mind.

## PRESIDENT LINCOLN'S LETTER OF ACCEPTANCE OF THE NOMINATION.

Hon. William Denison and others, a Committee of the National Union Convention: Gentlemen: Your letter of the 14th instant, formally notifying me that I have been nominated by the Convention you represent for the Presidency of the United States for four years from the fourth of March next, has been received. The nomination is gratefully accepted, as the resolutions of the Convention, called the platform, are heartily approved.

While the resolution in regard to the supplanting of republican government upon the Western Continent is fully concurred in, there might be misunderstanding were I not to say that the position of the Government in relation to the action of France in Mexico, as assumed by the State Department and endorsed by the Convention, among the measures and acts of the Executive, will be faithfully maintained so long as the state of facts shall leave that position pertinent and applicable.

I am especially gratified that the soldier and the seaman were not forgotten by the Convention, as they forever must and will be remembered by the grateful country for whose salvation they devote their lives.

Thanking you for the kind and complimentary terms in which you have communicated the nomination and other proceedings of the Convention, I subscribe myself

Your obedient servant,

ABRAHAM LINCOLN.

LAYERING THE GRAPE.—This is the easiest and most successful mode of multiplying the grape vine; it is simply to dig a trench near your vine, six inches wide, and three to four inches deep, and then take well ripened shoots growing near the base of the vine; bend these carefully and peg them down with the end of the shoot above ground. This must be done early in the spring. These will make good plants in one season for setting.

This direction is copied from the useful essay upon Grape Culture, by J. M. Ives, in the last report of the Essex Agricultural Society. We copy it again, as not yet too late for practical utility, although an earlier date might be better. By following the course here advised, every person who has a grape vine may, with scarcely any trouble and with no expense to himself, have several grape vines to give away to friends or neighbors every autumn or spring. There is probably not one dwelling house or out-building in the County of Essex, which would not afford scope for the growing, and ripening of grapes, and every grape in a family of boys would prove a moral instructor, teaching the sacredness of propriety in fruit. Those who have vines of their own would see the guilt of plundering their neighbors. And the health of the community would be as much promoted as its pleasure, by the free use of ripe fruit.

TRAINING THE TOMATO.—Some gardeners think that the best way is to let them alone, allowing them to spread over the ground. They maintain that the heat of the soil hastens the maturity of the fruit. In field culture this must be done, but where there are but few plants it is well to train them on small twigs or pieces of brush stuck in the ground around each plant. This exposes the foliage and fruit to the light and air better than when sprawling in a dense mass on the ground. And the fruit is kept clean. Some make a cheap frame, say two feet high, about each plant or extending along on two sides of a row of plants, over which the branches may be trained as they grow. Drive in crocheted stakes two feet high and about six feet apart, on each side of the row, and then lay poles (old bean-poles will answer), from croch to croch. While the plants are small, prop them up with small twigs, and when they reach the poles draw the vines over them. This plan exposes the vines to the sun and makes convenient picking, and keeps the fruit clean. Persons who have time and patience, may make frames like ordinary grape trellises, and tie their vines to the bars. This makes a handsome show from August to October. The plant if pinched in when young and made to grow compact will be more self-sustaining, and fruit earlier and better than if allowed to grow at will in the usual way.—American Agriculturist.

REMARKABLE DESTRUCTION OF CATERPILLARS IN ORCHARDS.—Those of our readers who either have fruit trees in their gardens, or who cultivate large orchards, will learn with much gratification that a certain instrumentality of destruction to caterpillars has been discovered. That coal oil will cause instant death to these pests has been proved beyond all doubt. On Saturday last, a letter was received at the Leader office, from one of our subscribers, an extensive farmer in the township of Clerk, county of Durham, stating the fact that, as a last resort, to endeavor to destroy the cater-

pillars (which had almost taken entire possession of the trees in his orchard) he experimented with coal oil. Complete success attended the experiment. A brush of stiff feathers was made and portions of the trees smeared with the oil, in addition to placing a small quantity on the nests. Instant death ensued. The proprietor of the Leader at once tested the oil on his trees at Glengrove Farm, Yonge street, where the caterpillars had collected in thousands, doing fearful damage. In a couple of hours one quart of it had cleared the orchard completely of caterpillars. The dead lay around in all directions. The effect of the oil on the pests seemed miraculous; there was no long delay to undergo, for one touch of the deadly substance to the nests spread desolation in all directions. This is, certainly, a cheap remedy, as well as a sure one, and all our subscribers troubled with caterpillars should adopt it.—Toronto Leader.

MARYLAND FREE.—We heartily rejoice with the Marylanders in the great act of the State Convention, by which she is freed from the curse of chattel slavery. God bless her for the noble deed, and make her eminent in the sisterhood of States.

The Baltimore American of June 27, has an article in reference to the abolition of slavery by the Constitutional Convention, in which it says that "all persons held to service or labor as slaves are hereby declared free." It views that day as one to be looked back upon laden with precious memories. With calm, high satisfaction, but with an overwhelming sense of the immeasurable significance of the act, the people of Maryland look to the future of their State "with hearts full of hope and trust, confident that Providence in its own good time will work out for us a brighter destiny." And while thanking their sister States for encouraging words, they call upon the free country to congratulate with them and join them in the prayer, "God preserve the Commonwealth of Maryland."

SOW BUCKWHEAT.—The agricultural papers advise farmers to sow buckwheat this month, as the wheat crop will be short throughout the West and Northwest, and buckwheat will be high in consequence. If buckwheat is sown now, it will enter largely into the consumption of breadstuffs next winter, and the harvest for it will come at a time when farmers will be somewhat relieved from present work.

LUCKY GOLD SEEKERS.—Two brothers from Maine, Wednesday, deposited in the U. S. Mint, at Philadelphia, 137½ ounces of gold, for which they received \$424,780. They have just returned from Barre City, in Idaho, where they were engaged in digging about five weeks. The highest amount obtained in any one day was \$2000, and the smallest amount \$450. Upon leaving they sold their mine for \$14,000. They have been absent from home about ten months.

PLANT CUCUMBERS.—The suggestion has been made to us, that cucumbers, for pickles, are planted as late as the middle of July; and that it would not be amiss for attention to be directed to this article of garden production; as pickles are very serviceable for soldiers' use.—Salem Mercury.

STRAWBERRIES.—The time of this fruit is derived from a custom long ago prevalent in England, of the children stringing the berries on straws of grass, and selling so many strings for a penny.

## Correspondence.

## KINGSTON, R. I. MEETING.

Dear Bro. Litch—As the Lord's people always love to hear of the prosperity of his cause, permit me to give a brief sketch of a grove-meeting here in Kingston, R. I. Through the suggestion of Bro. R. R. Knowles, of Providence, the brethren in Kingston fitted up a beautiful grove about four miles from the depot, in which we began our meeting on Thursday morning, June 30th. Elds. Osler, Robinson, and Cunningham, were the ministering brethren present, who were greatly aided and encouraged by the faithful labors and hearty cooperation of Dea. R. R. Knowles, of Providence, who was with us until the close of the meeting. On Wednesday evening preceding the meeting in the grove, Bro. Robinson gave a timely discourse in the chapel, founded upon Rev. 22:12. The holy Spirit was there to aid and bless, and we all felt it good to be there. Thursday, A. M., we commenced in the grove, where the writer gave a discourse upon Luke 12:1-12, which was followed by some excellent remarks from Bro. Robinson. Thursday, P. M., Bro. Osler gave a sound practical discourse from Heb. 4:12. Thursday evening Bro. Robinson discoursed again from Matt. 24:44. It was a solemn and heart-searching time with all present. At the close one brother who had, for several years, lived in a backslidden state, confessed his sins and asked for our prayers. Also a young man who has been the subject of many prayers rose and expressed a full determination to be a Christian. Both came out happy in God, and we left them by their faces plainly fixed towards Mt. Zion. The Lord help them to be faithful. The grove being wet we met in the chapel Friday A. M., where the writer spoke from Rev. 21:7. Subject, "The Christian's Warfare." In the P. M. we met in the grove, and listened to a thrilling and comforting sermon from Eld. Osler, from Isa. 25:6-9. The hope of the church never looked brighter and better than it did while listening to it. All felt moved to make more earnest effort to enjoy the "feast" promised in the text.

In the evening, Eld. Robinson spoke in the chapel again from 2 Cor. 6:2. A very instructive, and stirring discourse. The way of salvation never seemed plainer, or more simple, than it did while our brother was preaching those words of Paul.

Saturday we met in the chapel all day. In the A. M., the writer spoke from Matt. 25:1-13. In the P. M., Eld. Robinson dis-

coursed from 1 Pet. 3:15, 16. A very excellent sermon. Wish I had a hundred copies of it in tract form, to circulate. Saturday evening we had a general prayer and conference meeting. The time was well improved, and it was manifest that the Lord had been, and was, with us of a truth.

Sunday, A. M., we again met in the chapel. The friends came in from the towns around and the chapel was filled with an attentive and interesting congregation, to which the writer discoursed from Psa. 72:19, 20. The sermon was followed by an earnest exhortation from Bro. Robinson. Bro. Shepherd, from Clark's Mills, was also present, and took part in the services.

In the P. M., we met in the grove, where the writer spoke again from Matt. 6:10. At its close Bro. Robinson gave a stirring address on the signs of the times, and the need of instant preparation for the coming kingdom.

In the evening we met for a closing service in the chapel, when Bro. Robinson preached from Joshua 24:15; pressing upon the sinner's mind the duty of immediately making God his choice, in order to secure a home with him in the everlasting kingdom now nigh at hand.

This closed one of the best and most harmonious meetings I ever attended. We realized the truth of Psa. 133, more than once during the meeting. Such a spirit of brotherly love as was there exhibited I have seldom seen. The interest of the meeting increased more and more until its close. We all regretted that Bro. Osler had to leave Friday, P. M., for another appointment, but know he will be happy to learn that the same blessed Spirit which was with us when he left, remained till the close of the meeting. One brother and two sisters from Attleboro', who came to the meeting, felt as though they were richly paid for going. Truly,

"Heaven came down our souls to greet,  
And glory crowned the mercy seat."

It was hard parting at last. We became much attached to that dear people. May God reward them, with Bro. Knowles, for their kindness to us; we shall never forget it, nor them, in our prayers at the throne of grace. Brethren of Kingston, remember though we have left you, Jesus Christ and the Holy Spirit have not. With them with you, you need not fear. Keep at your work. Labor and pray for those anxious souls who said at the close of the last meeting, "We want to be Christians, and we will try to become such." Don't forget Bro. Robinson's suggestions in speaking of the great torchlight procession. Cling close to each other, and to Jesus, ever keeping your eye on the prize for which we run in the heavenly race. May God bless you more and more, and save us together in his coming kingdom.

C. CUNNINGHAM.

North Attleboro', July 5, 1864.

## FROM ELDER S. CHAPMAN.

Dear Bro. Litch—My last was dated Okemos, Mich., April 18, when I had labored there about ten weeks. Our sanctuary was a large and commodious school-house, commonly occupied by the Methodists on the Sabbath; but as they attended our meetings and soon became interested, no objection was raised to our occupying the house while I remained there. The leading members took part in the services, but for several weeks we were unable to meet in our usual meeting place, or to say a word in their exhortations, favoring the doctrine which I was constantly advocating in their hearing. This was very trying to our feelings, and yet we endured it without making any serious complaint. "The common people heard us gladly," many of whom frankly confessed that we had proved our doctrine, and expressed surprise that Mr. A. M., G., and others did not say they believed it when they spoke in our meetings. As our congregation continued good, and a disposition was manifested to hear, we protracted that effort, holding our meetings in the evening, and on the Sabbath for some four weeks after writing for the Herald; during which time Mr. C. (the local preacher) was constrained to acknowledge publicly that "he had received much light and instruction from the Scriptures since our meetings commenced." Mr. D. (quite a prominent man) who ministers to them on the Sabbath, once in four weeks, came five miles to hear me one Sunday morning, and confessing that he had been interested, came again one week day for personal conversation. He made many friendly inquiries, and desired our quotations on various subjects, especially on the final inheritance of the saints, which I readily promised to leave in Bro. Chatterton's care for him. The whole time from three P. M. being improved in conversation on the Scriptures; neither of us thought of looking at the clock till about midnight, and even at that late hour he had to return with the friends who had accompanied him, some five or six miles; but before separating we had a season of prayer that will not soon be forgotten by either of us.

When I went to Okemos, by an earnest and repeated call from Bro. Daniel Chatterton, he and his wife were the only decided Adventists in that community, and strong prejudice prevailed there against the doctrine so dearly cherished. But now prejudice is entirely removed, and a goodly number have heartily embraced the Advent faith; and had it not been for the courteous treatment we received from the Methodists, we should have proceeded and organized an Advent church there, (doubtless of a respectable number); but as they had cordially elected Bro. Chatterton superintendent of their Sabbath school, (giving him much influence there), and every thing was passing on in harmony and love, it was considered advisable, (at least for the present), to say nothing about organizing; and as I was about to leave, they presented me thirty-five dollars, and many of them thanked the Lord for directing the footsteps of "Bro. C." to Okemos.

Have just received a letter from Bro. and Sister Chatterton, (enclosing a lot of letters from the friends), saying, "The cause has revived here, Bro. C., even since you left," and after giving many interesting particulars, they say, "Eld. D." has been here and spent a night with us since you left, and his first enquiry was, "Did Bro. C. leave those quotations he promised me with you?" and being answered in the affirmative, he remarked, "I am confident that Bro. Chapman was the right man to come here, and I believe with him, that the signs of the times are being rapidly fulfilled, and the generation witnessing them will not pass away until the Lord comes." They also say that Eld. C. (the local preacher) now admits that the coming of the Lord is near; and he exhorts sinners to repent in view of the shortness of time, &c.

Until my work was completed at Okemos I really supposed I was at the terminus, or extreme end of my journey West; I was arranging matters to enter upon my journey home, intending to go on to Cleveland, Ohio, in the vicinity of which to meet an earnest call from an entire stranger, five or six times repeated, (a Bro. Matthews.) But about that time I discovered in the Herald a notice of the Advent Conference to be held in Bureau Co., Ill., May 25th, and receiving letters from the West soon after, entreating me to attend the Conference, I finally decided to come on, (near five hundred miles further West.) Made my first stop to labor at De Kalb Centre, sixty miles West of Chicago, where (or nearly which) I completed my labors at the far West in '55, and established a promising church of thirty-six members on entire new ground. Having then spent more than four years in Illinois, Missouri, Iowa, and Wisconsin, and organized many churches.

I was happy to find Eld. McCulloch located at De Kalb Centre, and taking a faithful charge of the little flock there. I spent a week there, laboring in connection with Bro. McCulloch, and found it not only mutually pleasant, but very profitable.

From the Centre I went to Shabbonas Grove, twenty miles south, and spent a week with that church, and never did I meet a more hearty greeting. This church was organized in 1852, with fifteen members; when we ordained Bro. N. W. Spencer, leaving the church in his care. In the fall of 1854, after laboring several months in Ogle Co., where we had during that time organized a church of nearly ninety members, I was on the point of starting for home, but enquired of the brother the distance to Shabbonas Grove, and ascertaining that it was short of forty miles, and not exceeding ten miles out of my way to Chicago, I at once decided to go by Shabbonas, spend a day or two with that little church, give them a little more of the word, my farewell advice, and start for home; but the very first evening the sanctuary was crowded, and from that evening a glorious revival commenced, and we continued our meetings there on the Sabbath and almost every evening in the week from November till April. During that five months I had the pleasure of baptizing about seventy precious souls, and of seeing that little church enlarged to eighty-five members. A goodly number of whom, I am happy to say, continue steadfast in the faith to the present time. During my late visit there, I went from house to house, and visited all the families. By this means their sanctuaries on the Sabbath (four miles apart) were crowded to overflowing. A. M., P. M. and evening. After a brief discourse in the evening, the brothers and sisters spoke freely, protracting the services to a late hour. This reminded me of old '55 times. They insisted on my visiting them again on my return, and spending a few weeks with them. I now think I shall do so.

From Shabbonas I went direct to Wyandot, and attended the Conference, which commenced on Wednesday, May 25th, and continued through the week, and closed on Sunday eve with a heavenly sitting at the Lord's table. The Conference was well attended. At preaching hours the large tent was crowded, and everything passed off in harmony and good order. About twenty ministers present, most of whom were strangers to me, and yet we formed an interesting acquaintance with each other. Bro. Himes was there, in his usual good spirits, which made it seem like home to me. It was also very gratifying to meet so many with whom I had been intimately acquainted, especially those who esteem "Bro. C." as their father in Gospel faith; was glad of the opportunity once more to preach to them on the signs of the times, and to appearance, they were no less glad once more to hear on that all-important subject. The brethren from Brome, Hancock, and Pike counties (where I had formerly labored), entreated me to return with them from the conference, and "strengthen the things which remain" in those places. But the friends at Long Point, Livingston Co., prevailed on me to go there first; where they have a church of some forty to fifty members. So I returned with them, making it my home with Sister S. Gilman, where I could read the Advent Herald, and have preached there to very attentive congregations the last four Sabbaths, and several evenings; on the Sabbath their large school-house has (with extra seats) been crowded to overflowing, the brethren are manifestly revived, and their faith in the soon coming of the Lord much strengthened. The friends from Anconia (eight miles north of the "Point") were with us every Sunday. One young man from there was happily converted and asked for baptism at my hands. While we were consulting each other with respect to the place for baptizing, another young man from A. remarked, "I also wish to be baptized, and if the ordinance is administered at our place, I will go forward with him." This settled the question, and we went to Anconia for that object. But finding the free church there open to us, I preached to respectable congregations three evenings before baptizing. In the morning gave a discourse on baptism, and there had the pleasure of baptizing three happy souls. Returned and met my appointment at Long Point on the Sabbath. It being a pleasant day, the friends were in from every direction. Even from this place, (ten miles west of the Point),

On that occasion we celebrated the Lord's Supper, in which many cheerfully participated, and were refreshed. As the friends from Anconia were anxious to have a little more preaching in their village, we let them take back an appointment for Tuesday evening of last week; and finding the people disposed to come in on those short evenings, and patiently listen to the word till ten o'clock, I preached to them four evenings. By this time a few of the friends manifested a wish to be organized into a church. Accordingly a brief constitution was drawn up, and on Saturday evening they came together at a private house, and after a little heavenly music, and a season of heavenly prayer, (in which all participated) the article was read and fully explained, when seven happy souls readily responded thereto, and adopted it as their own, and then decided on the time when they would thereafter come together for the worship of God, and to "comfort one another with these," and similar "words." 1 Thess. 4:13. Saturday morning I addressed a good congregation on the "three w trumpets"—Rev. 8:13, and that closed my labors in Anconia. Came directly from there to Long Point, and met my P. M. appointment. Gave them a lengthy discourse on the final inheritance of the saints, which greatly cheered the hearts of the faithful; and that closed my labors there. Came to this place on Tuesday last. Preached to a good and attentive congregation Wednesday evening. Shall preach here again this evening, and on the coming Sabbath. The Lord direct my future steps in my constant prayer.

My address till I write again will be Springfield, Ill., care of Dr. M. Helm. Hope the friends will continue to write, and the faithful among them cease not to pray for me. Yours, Bro. Litch, as ever,

SAMUEL CHAPMAN.  
Rutland Station, Ill.

## FROM ELDER MOSES CHENEY.

I continue to take the Herald because I believe what is called the Advent doctrine, and wish to keep posted in regard to the progress of the denomination—its meetings, ministers, &c. It contains much that I consider very valuable to me, and I think would be to any Christian who would read and receive it as truth.

## Obituary.

## LEVI FULLER.

Died in the Hampton Hospital, Fortress Monroe, Va., May 31, 1864, of typhoid fever, Levi Fuller, of Co. D, 118 Regt. New York State Volunteers, eldest son of Morris and Lydia D. Fuller of North Creek, Warren Co., N. J., aged 21 years, 2 months and 22 days.

Death, the common enemy of our race, has made another sad breach in our family circle. Scarcely had we time to dry our tears from weeping over the death of our younger son Silas, when the fountain was again opened afresh by the sad intelligence that our oldest son Levi was no more.

But in all our afflictions we still find consolation. He was not only a soldier under our national banner, but he was also a faithful soldier under the blood stained banner of the Prince of Peace. But he has fallen by the power of death, and is laid in the silent grave. Yet thanks be to God, the grave cannot hold him but a little while. Death cannot triumph over him long. He will soon shoot victory over death and the grave, and come forth clothed with immortality,—having a body like unto Christ's glorified body.

He was converted under the labors of Bro. Chapman, and was baptized by him in the summer of 1860; and Aug. 1, 1862, he enlisted into the United States service, where he remained until his death.

He was a firm believer in the soon coming and personal reign of Christ on the earth; and was ready to stand up and bear testimony to the cause of our soon coming King, in all places where an opportunity presented. He was a constant reader of the Bible, and seemed to delight in the law of the Lord. He took great pleasure in the perusal of the Advent Herald, and was diligently looking for the coming of the Lord. But he has gone; we shall see him no more till he comes who holds the keys of death. Then we hope to meet him in the Paradise of God, where the river of the Water of Life will continually glide through the blissful plains of the new earth, and the Tree of Life will stand on either side of the river, bearing its fruits and healing leaves. Death nor sickness will never have admittance there. Therefore we mourn not as those without hope; for as Jesus died and rose again, also all they that sleep in Jesus will God bring with him. Then shall all tears be wiped from our eyes.

He sleeps beneath the silent sod,  
Till Gabriel's trump shall sound;  
Then he'll arise to meet his God,  
And wear a glorious crown.  
And when the last great day shall come,  
We then shall him behold;  
And range with him fair Eden's plains,  
And walk the streets of gold.

Then let us dry our falling tears,  
The day is hastening on,  
When we shall meet our son again  
In our eternal home.

MORRIS FULLER.

North Creek, N. Y., July 5, 1864.

## CRUEL DEATH.







# The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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(For Terms, &c., see Fourth Page.)

## Communications.

[Original.]

### LETTER FROM ENGLAND.

HULL, near Leeds, England, 7  
June 18, 1864.

Dear Bro. Litch—I should like to pen you a few lines for the Herald if I can only squeeze time to do so. And it shall not be my fault if I do not, at this time. My sympathies are with you in your work, especially in your efforts to keep up the Herald. I trust your friends will earnestly and faithfully sustain you in your arduous labors. It would be a pity to forbid you to use the talents which God has entrusted to your stewardship, to make known by a living voice the unsearchable riches of Christ, and the fulness and truth of his Gospel, and the glorious character of his coming kingdom, as it would also be a loss to the cause to be deprived of your services in this form; but it has struck me that your labors as a preacher will have to be restricted in order to keep up the interest of the paper; not that I entertain the remotest idea of the editorial department being neglected, but this remark is made purely in the spirit of kindness and is prompted solely by a desire for the success of your enterprise, and from a conviction that you cannot continuously do the work of two men, and that therefore the paper must suffer by your frequent absence, or the work being too great and intense must too soon deprive the cause of your services altogether.

My heart bleeds for poor America? Alas, alas, that your once happy country should be so distracted, and mangled, and impoverished. No doubt the North can continue the war much longer, and with a strong probability of ultimate success; but at what a fearful price must such a final triumph be! The conflict is carried on such a gigantic scale, and at such a sacrifice of life and treasure, that sympathy shudders in contemplation of such a struggle—an angry, unrelenting life struggle—a contest between brothers of one family, of one nation, and of the same religion! As we read the news of each successive carnage, we feel horrified in contemplating the scenes of blood and misery, and the anguish, distress and desolation caused in thousands of families on both sides of the combatants! O when shall these appalling waves of blood and misery which follow each other in such rapid succession, and in such overwhelming tides, cease to flow? When shall the din and smoke of battle cease? Surely we may pray to the Lord to "scatter the men that delight in war!"

The rebellion, (for after all that is the only proper term to use), the rebellion, I say, can evidently only be crushed by a vigorous and mighty effort, under the hand of an experienced, able, and determined leader, who will stop short at no danger, sacrifice or expenditure—and such a man Gen. Grant seems to be. Well, if it is necessary, and the only course to a success issue, better is it that a firm and terrible encounter should be pushed to its extremity, than the nation be wasted in a series of battles that decide nothing, except the certainty of the waste of human life.

In Europe we have a sanguinary struggle on a small scale—between the German forces on the one hand, the small, but valiant army of Denmark, on the other. The conference of the European powers is now sitting in London, and although they seem to make slow progress, it is now generally expected here, that hostilities will not be renewed, but that terms will be finally agreed upon which will end the quarrel. It has been evident for some weeks that Denmark could not retain the position she claimed, as also that the German claims were too large and unsatisfactory. The proposal to give the German portion of the Duchies to Germany and to preserve the Danish portion to Denmark, must commend itself to the thoughtful and impartial judgment of those who consider the evils that have attended, and must again attend the union of these Duchies to Denmark. The latter condition cannot work well, because there is a difference of race, of nationality, of language and of habits, all of which are kept up and intensified by a bitter and unrelenting hatred

to each other. Should the course I have indicated be adopted, Holstein and Lauenburg, and the southern, or German portion of Schleswig, will become part of the German confederation; while the northern, or Danish portion of Schleswig will be absolutely in the Danish kingdom. The solution of the question would have the further advantage of satisfying the inhabitants of the respective territories; and ultimately of strengthening the peace of Europe by enlarging and consolidating the German power, as well as of removing from Denmark a source of irritation and weakness. In case the plenipotentiaries cannot adjust the matter, it will be difficult to tell what the result would be!

I have recently had the gratification of seeing and listening to a lecture by the Rev. J. G. Oncken of Hamburg, on the subject of his labors and his mission on continental Europe, in which I felt deeply interested; indeed no one could listen to his simple story without being interested and edified; and as the readers of the Herald have before read references to his character, world-wide fame, and important, extensive, and successful labors; and as the subject of his discourse on this occasion was of universal interest, I will send you in my next communication a feeble sketch of his lecture.

Believe me, yours fraternally,  
C. A. THOM.

P. S.—I enclose you a sketch of Oncken's lecture as promised—also further articles on his mission, and a short one referring to his conversion.

### THE GOOD DEACON.

John Cotman, of London, was a respectable mechanic and the deacon of a Congregational church. Both he and his wife were eminent for simple piety, fervent devotion, and quiet, untiring zeal. They had very small talents, but much religion. In their family boarded a young man, also a mechanic, of foreign birth, but pursuing his calling in London. He knew nothing of religion, but was amiable and obliging, and greatly devoted to pleasure as the source of his happiness.

For some time after he began to live with them, when the Bible, morning and evening, was laid on the table, indicative of family worship, it was a signal for his leaving the room; but after a short time, influenced by the amiable spirit and manners of the worthy John Cotman and his wife, he occasionally stayed to observe this solemnity. One evening he came home to dress that he might visit a place of amusement, when the good deacon said:

"I think you had better go with me and enjoy pleasure greater than that which you are going to."

"Where are you going?" was the inquiry of the young man.

"To the prayer-meeting at our church," replied the deacon.

"A prayer-meeting; what is that?"

"Why, we meet to sing hymns, read the Scriptures, and ask God to bless us."

The young man hesitated.

"You had much better go," said the good old lady, in her usual kind tone.

"So I will," was the reply.

He went, and in that meeting of some dozen persons, held in the vestry of the Congregational church, Maize Hill, Greenwich, did God open and soften his heart, and excite feelings which led him to the Saviour of sinners for pardon. That young man's name was John Gehard Oncken.—Baptist Reporter.

### DEFENCE IN FAVOR OF THE AUTHENTICITY OF THE BIBLE.

Continued.

In five former articles I defended God's holy and infallible Word against the various "latter-day" infidel cliques, who like so many foul spirits are aiming to bring the Bible into disrepute, and to pervert the truths of Bible Christianity. Just here I stop to remark, that it is highly worthy of reflection, that there is no prophetic truth in the sacred volume now a matter of history, having come to pass, and literally fulfilled, that more fully confirms the truth of prophecy than the infidel hordes of Atheistical, Deistical, fanatical and lewd mystery-mongers of these times, answer the prophetic description given them in the New Testament of our most blessed Lord and Saviour Jesus Christ. The predicted birth, and birth-place, the sufferings, the death, and everything else, prophesied of Jesus Christ and literally fulfilled by Him at his first advent, seems but little more self-evident, than the present literal fulfillment of that prophecy which declares teachers of "damnable heresies" shall arise among the people, even denying the Lord that bought them, who shall bring upon themselves swift destruction." And devil-like as these heresies are, and hell-like as shall be their pernicious ways, "yet many shall follow them," as Peter foretells, 2 Epistle 2: 1, 2, 3.

Now will any sane man, thoroughly acquainted with his Bible, deny that the present blasphemous, infidel and fanatical organizations, most substantially and literally fulfill the prophetic description given them by the inspired apostles and by him whose spirit inspired them? I ask, will any man, mak-

ing but ordinary pretensions to Biblical knowledge, deny the literal fulfillment of holy prophecy in the development of the infidel hordes, led on by the victorious Apollon and his devils incarnate? I say will any professed Bible student expose his want of integrity to public or private view, by a denial of this stupendous fulfillment of the sacred Scriptures?

These repeated interrogatories are not made for want of matter; God gives that in abundance, but the amazing blindness to the striking and literal fulfillment of prophecy which seems to characterize the clergy and laity of the Christian Church, is so exciting a feature in the "signs of the times," that it calls up wonder and astonishment, as well as grief, in the heart of the man who "loves the appearing of Jesus coming in the clouds of heaven," (Matt. 26:64.) as he told the high priest, that hypocritical infidel, who dared to adjure Jehovah in Jesus, to tell, whether he was the "Son of God." I have called this High Priest a hypocritical infidel, because his own personal conduct confirms the fact, that this was his true character, for when Jesus told him, that He was the "Son of God," and that he would come in the clouds of heaven, he became so exasperated that he tore his outer garments, and charged Jesus with blasphemy, and then asked a band of furies what they thought, and they said, "he is guilty of death, and began to spit in his face, and buffet Him, and strike Him with the palms of their hands." Verses 64, 65, 66, 67.

Now modern hypocritical and infidel cliques, are virtually, or in effect just repeating what those infidel motley parties did literally against Jesus when on earth. Some deny His omnipotence, others His omnipresence and omniscience. Some deny his justice and millions impose upon His mercies. Others deny his divinity, despise his humility, doubt His ability and willingness to save, whilst tens of thousands practically deny his immutability, his truth and his eternity. In short, his love, his goodness, his kindness and all the attributes of his infinite character and being, are now called into question by the filthy dreamers of the last days, and this denial of the attributes of the mighty God is the inevitable and necessary result of wrestling and perverting His Word. The devil's plan, is first to bring God's Word into discredit and disrepute, this accomplished, he attacks God's character, and aims at its prostration. I said this was the devil's plan, and will now prove my assertion. Hear him in his introductory remarks to Mother Eve, "Yea, hath God not said ye shall not eat of every tree of the garden?" Then the woman answers, that they may neither touch nor eat of one particular tree in the garden, lest they should die. Now, then, for the perversion of God's Word to Adam and Eve. Says the devil, "ye shall not surely die." This was very refinedly saying that what God had told them was not true, and of course was rather of a gentle mode of calling God a liar. Here, then, you discover that the devil's first point of hopeful victory was, to bring God's sayings into disrepute and discredit, and then attack the character of Jehovah, which he did thus. He acknowledged to Eve that there was a God, (Gen. 3: 1-5,) but told Eve if she would eat of that forbidden fruit she would be as gods also, knowing good and evil. Here you discern that he brought the character of Jehovah down to man's character, and elevated the character of man, to that of God, and brought the matter just to what spiritualist infidels have brought it, by saying "we are all sons of God," or otherwise demi-gods at least, and not greatly inferior to Him who professes to be the Creator of all things.

I have my doubts whether spirit-mediums, and several other grades of infidels have not thought that they have made God himself wonder at their profound discoveries in philosophical and spiritual knowledge, so mysterious to the Deity, that he could not fathom the "profoundly obscure" until latter-day infidels illuminated the dark recess with their metaphysical torches. Indeed, God has finally been brought under vast obligations to men for the vast mysteries they have solved for him, and surely if he thinks at all, as his superiors on earth think of him, he must esteem himself vastly inferior to the master spirits of the age; for who can not see that thousands and tens of thousands of this generation, practically declare their superiority to Jehovah in point of invention, discovery, and general intelligence and otherwise.

But although I have not nearly exhausted the ammunition still remaining in God's moral magazine, I shall cease to charge upon the devil's vanguard, and give some attention to skirmishers, who do execution on an inferior scale, who, whilst they usually kill but few, yet shed the blood of their fellow men, and contract guilt. I mean particularly the leaders of factions, in what are called Orthodox and Evangelical churches, and I mean generally those who follow those leaders. For it is a well known, and well established, incontrovertible fact, that "like priest, like people," that as the leader teaches, so the people believe and act. That is, I mean that when the founder and leader of a sect curtails God's Word in some express

command, either positive or negative, his followers also diminish the Word by disobeying it, and they do so for no other reason under the blue over-arching heavens, but because their leaders have taught them so. Just as it was during the apostasy of Israel in the days Isaiah. "For (saith that prophet), the leaders of this people cause them to err; and they that are lead of them are destroyed," chapter 10: 17. This people kept up religious forms, and worldly forms, obeying God in some respects, and disobeying him in other respects, and their worship amounted to iniquity. Isaiah 1: 13. "It is iniquity, even your solemn meeting," and just so now amongst the great masses of professed leaders and their motley parties.

Again, should the leader's whim prompt him to add something to God's Word by way of amendment, the party will unanimously agree to have it so, and why? O, merely because their leader's fancy, or some other motive, dictated that advantage would be gained in adding to God's great constitution, several by laws, that he did not see necessary when he formed the constitution for the government of His church on earth. Sectarianism is what may most fitly be called a mighty, moral mammoth, a hydra-headed monster, a gormandizing cannibal, who has ravenously devoured his hundreds of thousands, and is now devouring more than he ever devoured in any preceding generation; and because this is true I fearlessly assert that I can prove it to be so, if need be; but I trust I am addressing men with eyes, ears and hearts, who perhaps enjoy greater facilities for knowing the moral condition of Christendom, and the world at large, than I enjoy; but should this be otherwise I fear not to declare in God's name, and by his most sacred authority, that the religious parties now forming what is termed the Christian Church, are all guilty before "God the judge of all," either of diminishing or adding to God's most Holy Word, and like so many scouting parties, and skirmishers, they are (but I trust) unconsciously allied with the infidel and fanatical hordes of the "last days" in wresting the Scriptures by misinterpretation, ignoring it, by non-compliance with all its requirements, or otherwise diminishing or adding thereto.

In my coming nearer home (as the common saying is) in my defense of the divinity, truthfulness, and infallibility of God's Holy Word, some of my readers may take less pleasure in what I shall say against sectarian errors, infidel delusions of fanatical sects. But I trust I shall speak to "wise men," judge ye what I say.

And first, I say that the present schism or division in the professed Christian Church is not of God, because he most expressly forbids schism or division amongst his disciples; and Jesus most ardently prays for the perfect union and consummate oneness of his people, which is negatively prohibiting schism, with as much emphasis as he forbids it positively by Paul in the passage just quoted. (John 17.) Both Jesus and the apostle Paul make it a very clear case, that sectarianism is not from God, which if at all necessary could be as clearly established by many other portions of truth, as the objects of creation prove the truthfulness of the history given us in the book of Genesis. Having shown that schism or division amongst God's people is not from God, I proceed to show that wherever it did exist, in the past, and where it now exists, it always has been and now is a system of carnality or fleshly mindedness (as Paul expressly declares in the 1 Cor. 3: 3, 4, 5, 6,) and most violently opposed to the spirit that is to characterize the legal children of God. Hear Paul: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. "For it hath been declared unto me of you, my brethren, that there are contentions among you. Now this I say, that every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided, was Paul crucified for you, or were ye baptized in the name of Paul?" Verses 11, 12, 13. Here is sectarianism in miniature only, and what antagonism it manifests to the holy spirit of union and oneness prayed for by the divine Redeemer in the 17th of John, desired by the apostles, commended by Jehovah, and admired by the angels around the eternal throne, where all is peace, oneness and complete union. But as sectarianism is a system of carnality (as above confirmed by the Word of God) it dares to commit violence against the Bible, either by addition or diminution, of which no sect is innocent, of which I have any knowledge, throughout the wide range of this many tongued system.

Among the many sects of this age, there are several who claim to be the "Church of God," and utterly disclaim sectarianism; but this is only a delusion, that more than any thing else, endangers their condition, for whilst they take so high a position, being but sects like all the rest, there is great danger of their light being turned into obscure darkness and the shadow of moral death, and

like the "predestinated elect," only discover their fatal delusion, when admission will be sought at the door of heaven. I aver, and can prove it, that no sect as a whole is the Church of God, for as before stated, all sects are guilty, either of adding to or taking from God's Holy Word. I say guilty, because God esteems it guilt, against which dreadful punishment is denounced.

The very best definition of which the word sectarianism is susceptible is this: A perversion of the holy Scriptures: which is done variously. First, ultra-radicalism, constraining the Bible to teach more than God designed it should teach. Secondly, by ultra-conservatism, aiming to make it teach less than He designed it to teach. This covers the whole ground, to my own mind; but it may not do so with every one who may read this article, and therefore I remark when Jesus says, "ye cannot serve God and mammon," the sects practically deny that declaration of the Son of God, and say in action, we can serve God and mammon, or the world. And I aver that all the sects known to myself have mammon seekers and worshippers amongst them, and hence this most express declaration of Jesus is made void by the practical lives of these mammonists. But Christ says in the same connection, "no man can serve two masters," but show me the religious party who has not members in its body, who most flatly contradict this statement of the Redeemer by saying in their practice, we can serve two masters at the same time, (for that is the meaning of Jesus) thus diminishing the force of this solemn declaration of the Master, and with the infidel and fanatical cliques of the "last days," are "wresting the Scriptures to their own destruction."

But again, where is the sect that has not members in its body who ignore this most impressive command of the Saviour: "Lay not up treasures on earth, for where your treasure is, there will your heart be also." I ask again, where is the sect on earth who holds no members that pervert this mandate of Jehovah, and say practically we have treasures laid up, but our hearts are not with our treasures. Now is this not virtually libelling the declaration of Jesus, who declares that where the treasure is, the heart will be also, and which every miser, either in Church or State knows to be so. Now, dear reader, did Jesus anywhere forbid any thing more positively or peremptorily than He forbade the laying up treasures on earth? Did he anywhere prohibit any thing with more emphasis than this sin of laying up and loving treasures on earth. If he did, show where, and when, and what it is.

Now just let the humblest, most devoted and pious, poor member of a sect, undertake to have one of these mammon-scrapping, money-loving land sharks in the church, disciplined for the violation of this express command of Jesus, and see what the result will be. I'll tell you what it would result in, if the poor brother would persist in urging such a case for trial by the Word of God. Why, sirs, he would himself be disciplined by his party, as a schismatic hairsplitter, carnal gormand, and disturber of the peace of the party. What! have Mr. A. disciplined for laying up treasures on earth, a man who pays vastly towards the preacher's salary, and a first class pew in the meeting-house, and who is otherwise liberal! What! discipline and expel such a man for merely getting rich, to gratify a poor, penniless, pious croaker, who is not worth a dime per year to the church! Let the experiment be made, and my word and reputation for it this will be the issue. Jesus Christ's command on this point amounts to nothing at this day. No, nothing. Let money-hoarding speculators in the sects only play the game of liberality, and the party will cling to them with a thousand fold more tenacity than they cling to Jesus Christ himself and the word of His grace.

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### IS THE WORLD IMPROVING?

BY A PEDESTRIAN MISSIONARY.

STATE OF THE WORLD.

I was much struck by a remark that I lately heard from a public platform, that the Bible is a book which provokes opposition. This is emphatically true. It denounces wrong, oppression, fraud, sin of every kind, and therefore must needs be an object of dislike to every wicked man; it demands holiness of heart and life, and insists upon an entire renewal of the whole moral being, and so cannot fail to arouse a feeling of opposition in the heart of every unrenowned man. We need not, therefore, feel surprised at the persistent attacks made in all ages upon the Book of God. Celsus, Porphyry and Julian, in the first three centuries; Hume, Gibbon, Paine and Voltaire, in the last century; and Colenso, Strauss and Renan, in the present one, have, in directing their energies against the Bible, merely given expression to that feeling of opposition which is natural to unregenerated human nature. The dislike was not experienced by them alone; they were merely the exponents of a feeling experienced by every one who is not born again; for the carnal mind

is enmity against God," it is not subject to the law of God, neither indeed can be. Still, however, if the world was improving, if Christianity was gaining ground, and to a greater extent than heretofore, leaving the masses with its ennobling influences, we would naturally expect that those who experienced this hatred would be somewhat chary in giving utterance to it. Especially after the experience of centuries has demonstrated the highly beneficial tendencies of Christianity, both upon individuals and communities, whether as regards the improvement of morals, or the promotion of temporal prosperity. But is this the case? The very reverse is the fact. The mode of expressing this feeling of dislike is indeed different from what it was in former ages, but there never was a time when attacks upon the Bible were more frequent and more dangerous than they are now. The moment any discovery, scientific or otherwise, is made, which seems to militate against the Bible, forthwith the discoverer rushes into print and makes it known to the world. In due time, and after further investigation, the discovery is discovered to favor the Bible rather than to tell against it, while the hieroglyphics of Egypt, the rocks of Sinai, the rivers of Nineveh, the bowels of the earth, are made to testify to its truth. But all these things avail not. The attack, in some form or other, is as certain to be renewed again, as is the attack of a gad-fly upon a horse.

It is in vain to say that these attacks are the acts of individuals, for which the age is not answerable. Colenso, Strauss, Renan, Lyell, Darwin, the author of "the Vestiges of Creation," and a host of other writers, are inspired by the spirit of the age, and are the legitimate exponents of its leanings. This is proved by the rapid sale of their works. I have never read Colenso or Renan, but have heard it said that their works, considered as literary productions, are of a very inferior order, and yet each of them has had a very wide circulation; while Strauss, whose life of Jesus was originally written for the learned, has felt so encouraged by their success, that he is now engaged in throwing his work into a popular form, expecting thereby greatly to increase its circulation. It would be a mistake to say that the age is tinged with scepticism. It would be nearer the truth to say that it is deeply tainted with it. The first English edition of Renan's work is said to have been bought up in a single day. What a pregnant, what an appalling fact!

But even when infidelity, open or covert, is not to be found, we find ourselves face to face with another evil as thoroughly adverse to God and his cause. The general prevalence of intense worldliness and apathetic indifference to religious truth is very saddening. Few, perhaps, have experienced the deadening and depressing influence of this, more than the present writer. When in the discharge of my duty, I have wandered from district to district, and from dwelling to dwelling, endeavoring to direct men's thoughts to the great realities of eternity, and witnessed the apathetic indifferences of the great mass of the people to Divine truth, it has saddened my heart more than I can express. I have at times cast myself down upon the grass, and with a heavy heart, gazed dreamingly upon the mountains, thinking the while, that I was laboring in vain and spending my strength for naught. I have looked up to the dark clouds which covered the sky, and when I thought upon a world filled with Bibles, and yet without God, I have wondered at the Divine mercy, and murmured, Why sleeps the loud thunder? Others, differently situated, and looking at the subject from another point of view, may come to the conclusion that the world is improving, but I never can. I know too much. I have mingled too largely with my fellow-men, and looked at them too often from a religious point of view, to come to any other conclusion than the one I have so often enunciated from pulpit and from press, that not five per cent. of our population are earnestly seeking the salvation of their souls.

That opinion I still adhere to. If I made any alteration, it would be in lessening the percentage, rather than increasing it. If the world is improving, whence comes these wars and fighting among men? and how does it happen that these wars are attended with such an enormous waste of human life? It is a very remarkable thing that of late years there has been an earnest desire on the part of humane men for peace, and an ardent anticipation that it would soon dawn upon the world, and yet these hopes and anticipations have invariably been followed by most bloody wars. In 1844, Queen Victoria, in addressing her Parliament, Louis Philippe, in addressing his Chambers, and President Tyler, in addressing his Congress, one and all, alluded to the universal peace then prevailing, and expressed a confident hope that it would be permanent. In 1847, the third French Revolution precipitated Louis Philippe from the throne, and involved the whole of Europe in war. In 1851, the Crystal Palace was erected in London, and many men of ardent imaginations proclaimed that now men would hang the trumpet in the hall and study war no more.

Then came the Crimean war, the Indian mutiny, the Chinese rebellion, the Italian war, the victor march of Garibaldi, the American war, the Danish war, and a host of minor wars in obscure corners, of which the world takes no note. What an enormous amount of blood has been shed in battle since 1848! The probable loss of human life caused by war, during the sixteen years that have elapsed since that time, will in all probability amount to three millions. The American war has cost one third of that number, while the Russians, without taking the Allies into account, are said to have lost half a million. And the deadly game is apparently about to be carried on, if possible, on even a more gigantic scale at no distant date; for Europe is armed to the teeth and ready for battle. At any moment, and from the most trivial cause, we may expect the impending conflict to be precipitated, and torrents of blood to flow. All experience of the evils of war, whether past or present, go for nothing. The nations are angry, they scarcely know why; the human tiger has already lapped blood; he is excited by it, and he will soon shed it more abundantly. With facts such as these before our eyes, it seems strange to hear men talk of the world being improved. An erroneous belief, however, of predicted progress, will cause men to shut their eyes even to facts. It is curious to notice how ingenious men are in causing every thing to bend to the exigencies of a system.

Were it necessary, I could in like manner dwell upon the giant sin of intemperance, which, as every one knows, is upon the increase, notwithstanding the efforts made to check it. I could speak of profane swearing, so lamentably, so disgustingly prevalent, and prove that "because of swearing the land mourneth." I could discourse of fraud, and maintain that throughout all its ramifications trade is infected with it, and that every article we eat or drink is adulterated. I could dwell upon Sabbath-breaking, and were I possessed of existing statistics, prove that the Lord's day is generally desecrated. I could write of "luxuries, of contagion weak and vile," and show that it is corrupting the sources of public and private morality. I could preach about lying, and prove, were proof required, that the age is deeply tainted with the mean and contemptible vice of mendacity, and that the old saying, "he lies like a bulletin," is strictly applicable to the year 1864. In a word, I could prove that in all the black catalogue of human vices that ever disgraced the earth, not one is now wanting. "The perfidious times are now come, described by the inspired apostles of the Gentiles. Men are lovers of their own selves, covetous, proud, boastful, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of them that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof."

But it may be asserted it was always thus. I do not admit that. I admit that in by-gone days there has been abundance of sin in the world, but never before was the world placed in the same circumstances as it is now. The ruffian baron, taught from infancy to believe that a priest could absolve him from his sins, who carried his neighbor's lands at the head of his retainers, was not so guilty a sinner as the educated Englishman, who, with the Bible in his pocket, lies and cheats behind his counter.

"The time of this ignorance," says Paul, speaking of the former state of heathendom, "God winked at, but now commandeth all men, every where, to repent." That command was issued because of the light which had come into the world through the death of Christ; but how much more brightly that light is now shining upon mankind! The existence of our Bible and tract societies, and other philanthropic associations, is commonly adduced as a proof that the world is improving. They rather go to show the contrary, for they prove that we are sinners against light. It is fearful in any circumstances to lie, cheat, swear, break the Sabbath, indulge in gluttony, drunkenness, or uncleanness, make unlawful war, give ourselves over to covetousness, live without God and without hope in the world; but if we do such things in the midst of Gospel light, how much more fearful! And such is the condition of the world in the nineteenth century. In a most marked and peculiar sense, it may be truly said of the times in which we live, that "this is the condemnation that light has come into the world, and that men loved darkness rather than light, because their deeds were evil."

To sum up the argument. Our forefathers "jeopardied their lives to the death in the high places of the field," in their earnest contending for the inestimable blessings of civil and religious liberty; and we are heirs to the fruit of their noble self-sacrifices. Our lot, too, has been cast in an age of unprecedented mental activity and enlightenment, when education, art and science have advanced with giant strides, whereby we are placed far ahead of any preceding generation. And what is the result of these advantages? A slumbering church, and a



vastly preponderating world, distinguished by an intensely secular spirit, and an immense amount of practical Atheism. I cannot, therefore, believe that the world is improving.

[Original.]

# "CANON McNEIL'S LECTURE ON THE JEWS."

Dear Bro. Litch—I have just risen from the reading of Canon McNeile's lecture "On the Jews." The introduction of such and similar articles from our foreign friends, from their learned lectures and sermons, their able and well considered review papers, &c., &c., renders the Herald very valuable to me. Nor can I fail to commend your own "original" articles, and last but not least, your instructive and able editorials.

Your paper is valuable because it thus aids in improving and enlarging my stock of Biblical knowledge. I aim to be a man of "one book," that book the Bible. Its neglect, the neglect to study its pages, on the part of the modern church, and even of the ministry generally, especially that which constitutes the great bulk of the Scriptures—prophecy—is one of those ominous signs of the times which even he that runs may read. For amid the endless and peculiarly potent distracting influences of the times, the prevalence of a world-wide scepticism—a scepticism which aims with more than a "sharp-shooter's" keenness, and with an intention most openly manifest, to lead to a distrust of, or doubt concerning the Word of God itself, or concerning the interpretation or meaning we should give it, thus shaking the very pillars of our strength, the only foundation of our confidence and virtue—surely, this is a sign, than all others most portentous and threatening. For if the mighty moral battle now raging, far surpassing the great struggle with secession in this nation—a battle whose massive array compasseth Christendom, and the world even—we throw away "the sword of the spirit," or only hold it doubtfully in our hands, how must the unrecruited triumph; and nothing will or can avail for deliverance but "THE WORD OF GOD," himself, the "Faithful and True," judging and making war in righteousness with "the armies of heaven" following.

But as I rose from reading that timely lecture, or the report of it, I felt a deep and painful impression that those who were interested in the study of the Bible were not relying as much as they should be on the Holy Spirit "to lead them into all truth." Perhaps I err here, perhaps make too much of this thing; but while the good Herald instructs me, edifies and gives light, makes me stronger in faith, and more cheerful in hope, yet I am compelled to differ with it, with its kind, good, able editor, and its stalwart corps of contributors—most of them, on some points—a few.

Now, I am not yielding, this morning, a controversial pen—no, but rather, so to speak, lifting the valve a little, to allow a slight pressure of nervous steam to pass off.

The reading of that article, I suppose, able, logical, unanswerable, as I deemed it, handling the Word of God honestly, and pointing out, what, despite much early scepticism, much opposite teaching, much adverse influence, I am compelled in order to maintain a consistency in interpretation, to believe, and settle it as one of the great landmarks of the world's future, that not, as you intimated and expressed in your introduction to the report of Dr. McNeile's lecture, if I understand you—not is "the hope of Israel, and their return in peace nationality and triumph to be in the resurrection of the dead."

Of course, this means that the Jew nationally, as the lineal descendant of Abraham, as the literal seed of Jacob; that as such, in the flesh, and, of consequence, prior to the coming of the Lord, the second personal advent, they are not to be restored to the land of their fathers, and that their ancient capital, Jerusalem, is not to be literally rebuilt. But that the Jew, spiritually, as having been circumcised in the heart, as having "through the breaking down of the middle wall of partition," become one with the "Greek," and no more to be known as Abraham's lineal or literal seed, but spiritual seed rather, through Christ; that as such "in the resurrection of the just," "the hope of Israel," and their return in peace, nationality and everlasting triumph, is to be realized.

True, in your kind and candid reply to The Prophetic Times, you say, "we as much look for and believe in the return to, and possession of, the land of Canaan by the literal descendants of Abraham, Isaac and Jacob, as any of the editors of the Prophetic Times." The difference between us and the Times, is that we believe those promises will be fulfilled to Abraham, &c., and to all their children who lived and died in their faith, regardless of the age in which they lived, and the place where they died; for God shall open their graves, and bring them out of their graves, and bring them into their own land, to dwell there forever."

But I cannot see it in that light at all. I may be misled. My ideas or method of interpretation may be faulty. But if so, I must lay somewhat of a charge at the door of the Herald and similar instructors. I have been taught to revere especially that canon, which requires that every word shall be interpreted literally, whose connection does not demand a typical or figurative signification. In doing it, however, I have been compelled to differ in some points—minor points they may be, yet to me important and necessary to a uniform and consistent theory of the "Millennial state." Now I had been led, by wholly independent reasoning and research, to very much the same views as those reviewed by you in a late number of your paper, as copied from the Prophetic Times. And suffer me candidly to avow my dissatisfaction with your reply. The points he makes, in the main, I long have felt bore heavily against your view of the Millennial reign. You may bring, however. Well, at any rate I admire your freedom, your candor and generosity, towards

those who differ from you, your readiness to hear them, and your honesty in response. Would that all editors I know of were like unbigoted and disingenuous. Truth, then, would have a fairer field in which to meet and vanquish its ancient and mortal foe. But I rejoice with you in the Pauline faith, and in the Gospel hope. The grand sequel of events now rushing with impetuous and accelerated speed upon us, will soon solve the deep and pregnant problems of futurity. Nevertheless I earnestly, both for myself and for all fellow Christians, desiderate that mental and moral state, which, in the language of McNeile, "can trust God's Word when he has nothing else for it." Yes, verily, I can reiterate his noble dictum in saying "Blessed is the man who can cordially anticipate history on the authority of Him who sees the end from the beginning." Let me be thus "blessed."

A. F. BAILEY.

## JUDGMENTS AND THEIR WARNINGS.

BY S. A. COBURN.

That the Lord our God is a God that judgeth in the earth, and that so sure as those who should own him as their sovereign Lord, persistently disobey the righteous laws, so sure will they experience his judgments, are facts which are self-evident to be for a moment doubted by any one who is willing to take a rational view of the revelation which the Creator has been pleased to make of himself to man; even a very superficial glance at God's dealings with his creatures is sufficient to convince one that this is so. Among the lofty exclamations of the Psalmists, when speaking of the majesty of Jehovah, we find the following: "Righteousness and judgment are the habitation of his throne;" and the saints are called upon to rejoice before the Lord, for he will judge the world in righteousness. There is then a people who are to be joyful, even while the Lord is known to be a God of judgment. Such are those who have complied with the requisite conditions for escaping threatened judgments; for this same God of judgment is also rich in mercy, and often mingles his judgment threatening with gracious provisions of escape for those who will accept them. Sacred history furnishes instances where national calamities were averted by obedience, preceded by thorough repentance and humiliation; and could we open God's marvelous record of the history of nations of earth, both ancient and modern, methinks we should frequently find the cause of national prosperity to consist in the sincere and earnest fastings and prayers of the righteous among them, to the end that certain deserved judgments might be averted from them; and the cause of the downfall of others to consist in the omission of these things. And the same in many instances may be said of individuals. How many of God's dear children, when some severe stroke of judgment seemed pending, have bethought themselves of their sins of omission or commission, and have humbled themselves before the Lord, calling mightily upon his name, and he has heard their prayer and granted their desire, and the sword of judgment has returned to its sheath.

So merciful is God, that his usual way is to give warnings of any great judgment that is to take place, so that the people may know what is coming, and if the many will not heed the warning, the few may, and therefore escape. Thus far we have spoken only of temporal judgments and their warnings, and viewed them in the light of chastisement; in these judgments some are of times, of necessity, sharers who had no participation in the sins which caused their infliction. Many good subjects have suffered for the sins of their wicked rulers; multitudes of innocent children for the wickedness of the parents, &c. But there comes a time when judgment, irreversible in its decisions, and eternal in its results, shall take place—a time when every one of us shall be called upon to give account of himself to God. That will be a time when the character which is formed here will determine whether life or death is to be the future and eternal portion of the individual—whether he find his home among the redeemed in glory, or receive his portion with the lost, whose doom is too painful for human tongue to attempt to portray, or thought to dwell upon.

It would seem that the mere declaration of the certainty of such a judgment as this, would be enough to cause all to live in constant reference to it. But alas! of the thousands who profess to believe that at any moment their probation may cease, and they be called to await the scenes of the final judgment, how very few appear to live in the realization of it; how few seem to be dealing so lovingly, so justly with their fellow men—to be walking so humbly, so devoutly before God, that they would stand acquitted before his throne.

In regard to the time when this last and final judgment shall take place, those who have eyes to see, and hearts to understand, are not left entirely in darkness. As the time has been approaching when that day, which God has appointed in the which he will judge the world, shall come, foretold signs have been witnessed, and many have recognized them as precursors of the great event, and in view of its nearness, began most earnestly the work of preparation for it. Many of earth's weary ones are looking with eager longings for the closing scenes of this world's history to transpire, confident that, weighed in the balances, they will not be found wanting. This is a blessed state to be in; the only sure and safe position to occupy. But how many of us have attained to it? How many of us are so faithful in the performance of our duties to ourselves, our families and the world at large, that we are sure that should we be called just now to appear before our Judge, that we should hear the glad "well done?" O, my brethren and sisters of like faith, do we realize the overwhelming motives which we, of all others, have to lead holy, watchful, prayerful lives? Have we received more light

than others? Will not then more be required of us? Believing as we do, we see many things as warnings to prepare for the last great day, that others do not. Let us give earnest heed to them, and be diligent, that we be found all ready to give a joyful account; and while we seek to be prepared ourselves to meet the solemn scenes just before us, may our hearts go out to others, and if there be those within the sphere of our influence whom we have ever warned to prepare for the judgment, let us make haste to do it, lest the blood of their souls be required at our hand. God help us to be faithful for Jesus' sake.

Haverhill, June 28, 1864.

## THE ELDER BROTHER.

BY H. BONAR.

Yes, for me, for me be careful,  
With a brother's tender care;  
Yes, with me, with me be share  
Every burden, every fear.

Yes, for me, for me be watchful,  
Ceaseless watchful, night and day;  
Yes, even me, even me be snatchful  
From the perils of the way.

Yes, for me be standeth pleading,  
At the mercy-seat above;  
Ever for me interceding,  
Constant in unflinching love.

Yes, in me abroad be sheddeth  
Joys unutterably sweet and light;  
And to cover me be spreadeth  
His paternal wing of might.

Yes, in me, in me be dwelleth  
In him, and in me be I;  
And my empty soul be filleth,  
Here and through eternity.

Thus I wait for his returning,  
Singing all the way to heaven;  
Such the joyful song of morning,  
Such the tranquil song of even.

From the Congregationalist.

## OLD LETTERS.

BY REV. JOHN TODD, D. D.

If you ever throw anything away, or burn up even a letter, you are almost sure to want it some time or other. If you never throw away or burn up, you accumulate vast piles of rubbish, and things useless—so far as you can see. Balancing between these difficulties, I have—not all the letters that I have received, but great piles—enough to throw much light upon the world, were they to be burned some dark night. There are curious feelings rising up as one overhauls a bundle of very old letters. I wonder how Methuselah would feel in meeting his own old letters, written some eight hundred and ninety years ago. Would he be able to realize that they ever expressed his feelings? And those received in return, written perhaps on birch bark, did they come from that old lady who has been his wife nearly nine hundred years? Could he ever realize that they ever felt so young, and could write so?

I have before me a bundle of very old letters addressed to me—some to Mr. when I was Mr., and some to Rev. I am looking them over, and what strange sensations I have! At every turn I am surprised at the great number received in a single year—they are all filed, and the name of the writer and the date of receiving written on each—and the aggregate number in all these years. I am surprised to find how many of the hands that penned them have long been in the grave, and the minds that put down their thoughts, and hopes, and fears, have long ago passed into the spirit world. I find many names to which I can fix no form or countenance. I cannot recall the circumstances which led them to write. The allusions and the things said do not seem to pertain to me, but to somebody else. I am surprised to find none from enemies, nor an insult, nor an unkind thing among them all. Did I burn all such letters, or did I ever deliver any? Anonymous letters I have received in abundance, but these I never kept or showed to any human eye. They troubled me in early life, but I soon began to look upon such troubles as we do upon the paper foldings around an Egyptian mummy—something that drops into dust on coming to the air. Another thing surprises me on looking over old letters, and that is, to find how small the events and the things now look, were they large then. It seemed then as if they would rock the world. They now look less than feathers. Must everything from which we recede look small, like the headlines we leave on going off on the ocean?

Now let me take up four or five of these old letters and see about them. This first one it was written long, long ago, by a classmate of college days. We were boys young then! How joyously his pen dashes off! The very curves of his letters, like the prancing of the horse, show that he is full of life and hope. How little does he care that his feet are on the side of a sandy hill, up which he must climb. I recall his very looks—his tall, straight form, his brilliant teeth, his black hair! He and I were very poor then. He meant to do something in the world. And he has. He entered a path trodden but by few. He has been successful, has created and used a useful language—has acquired property, reputation and honor. I rejoice in it all. *Non invidio.* He deserves it all. But, ah me! when I last saw him he was an old, gray-headed man, the wife of his youth and the bright sons of promise cut off, and he left, feeling like a withered leaf hanging alone on the tree. All the visions of youth, all the glory of manhood, all the brightness of earth are gone! Thank God, dear fellow, all the experience of life, and all sorrows of life have become an experience out of which character that is eternal, will come. How different would he write now! And that because he is different!

The next letter—let me see! Yes, it is from the old clergyman, the friend of my father, and my friend! O, the deepest pangs with which old letters pierce us, come from the fact that we did not keep faithful and true to our friends. Not that we insulted them, but that we were separated from them, and we formed new ties, and made new friends, and gradually dropt them. So it was with thee, good old Doctor! How

often and deeply have I mourned that I was estranged from thee—not by anything intentional, but because I was away. I ought to have followed thee as a son, and clung to thee through life. This letter recalls the bent form, the keen eye, the genial face, the quick wit, and the fine taste of my father's friend! And now I actually do not know the place of thy burial! Were I to give a word of advice to the young, it would be, that they be slow to make friends, and then to keep them, cherish them, and never become estranged from them as long as life lasts. Friends, like wine, are valuable in proportion to age.

Here is a letter in a female hand. I open it and it carries me back over forty years, when the writer was living in Charleston, S. C. How kindly she received the young Northern stranger into her house! How much she did to restore the invalid coming to her genial clime in search of health! I have not seen her face in all these years. I hear that she is still living in a Northern city, between eighty and ninety years of age. I have tried hard to find her! Would she know me? Of course not. I was but nineteen when she last saw me. Besides they say she is stone blind. If, then, she remembers me at all, she thinks of a mere youth, then without friends, and without experience. Does she ever recall that youth? How I would like to see her, and talk over the chapters of life, and wander over the Providence through which we have been led. The house in which she used to live is, I believe, burned now, and perhaps no one in that poor city now recalls her charities, and good deeds—but here is one—holding one of her moments in his hand, going back in memory, and going forward in hope, and seeing the same genial, loving friend far back, and—not far forward!

The fourth letter—also in a female hand. She was a widow when I first knew her. She buried her husband in that same city of Charleston—a true, noble-hearted woman, such as are an honor to the sex and to humanity. After her second marriage, where she was honored and beloved, she came to her end by means of fire. She was burned to death! I do not know what relatives survive her, or who cherish her memory, but I feel sure that all do who know her.

One more. This letter is from a young Arab in the East—converted by the grace of God, and trained by our dear Calhoun, and (or was at the time of writing this letter) a pastor of a native church. He writes to thank me for some influence he thinks, unconsciously, I have exerted on his character. He seems to want to open a correspondence with me. Dear fellow, I did not, simply because I have so many such requests, and little time and ability to comply with them. But what joy it gave me to have a young Christian Arab write to me and tell how God had led him—even into the pulpit. And among all that huge pile of letters, I hope there are very few names which were not first written in the Lamb's book of life! From all parts of the earth will He gather his jewels, and will he not look upon them, as I do now upon these writers—souls that have left the imperfections of earth, with the years of their pilgrimage, and made more lovely by the experience and the discipline of life.

## The Advent Herald.

TUESDAY, JULY 19, 1864.

JOSIAH LITCH, EDITOR.

## ORDER OF THE RESURRECTION OF THE DEAD.

In our remarks in our last on this subject, we referred to the 20th chapter of Revelation as a positive proof that there will be two resurrections one thousand years apart. The objector to the doctrine usually evades the force of this argument by saying that "The book of Revelation is so highly figurative that it is not safe to build a doctrinal theory on its testimony."

It is true that figures and symbols abound in this book, and it is also true that of some of it, at least, it is said, "These are the true sayings of God." There are two classes of symbols. 1st, those which symbolize their own species; and 2d, those which symbolize a different species from themselves. The first class is found in Dan. 7: 13. "I saw in the night visions and behold one like the Son of man came with the clouds of heaven," &c. Referring to this prediction or symbolical representation, the Saviour when under adjuration by the High Priest, said, "Hereafter you shall see heaven open and the Son of man sitting on the right hand of power and coming in the clouds of heaven." We conclude, then, that the symbol represents a literal fact as it will take place. And the same is true of Rev. 20. Its symbols represent their own species.

1. The scenes of the chapter are to be preceded by, first, the reign of the beast; second, by the fall of Babylon the great; thirdly, by the MARRIAGE OF THE LAMB, and the rejoicings of all the heavenly hosts. The Marriage of the Lamb, we believe, is referred by all Christians, to the second advent of Christ. If so, the scenes which follow it are the conquests of Christ over all his foes; and that conquest is to be conducted in person. Were the only representation of this fact to be found in Rev. 19th chapter, we might have some doubts; but when we find so many predictions in the Old Testament, which unmistakably point it out, we should expect to find it distinctly stated in winding up the predictions of the New Testament. And there is just where it comes in.

What can we make of the predictions of the second Psalm, if not the conquest of the nations of earth by Christ? "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. And thou shalt break them with a rod of iron and dash them in pieces like a potter's vessel."

This promise, so plain in itself, is brought forward two or three times in the book of

Revelation. "I will give power over the nations, and as the vessels of a potter shall they be broken to shivers, even as I have received of my Father." Again, "She brought forth a man child who was to rule all nations with a rod of iron." Once more: "Out of his mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron." In each case, Christ is unmistakably the hero of the prophecy, and all must be taken literally.

But we turn to the 110th Psalm for further illustration. "Sit thou at my right hand until I make thine enemies thy footstool." "The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies." "The Lord at thy right hand shall strike through kings in the day of his wrath." "He shall fill the places with the dead bodies." Peter, on the day of Pentecost, applied this to Christ, declaring, that in accordance with it, Christ is "by the right hand of God exalted."

But Isa. 63 is to the point. "Who is this that cometh from Edom, with dyed garments from Bozrah?" "I that speak in righteousness, mighty to save." "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" "For I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come."

These passages, and they might be multiplied, all teach the personal presence and avenging power of Christ. And if so, the advent is clearly pre-millennial, for those great conflicts precede and usher in the Millennium. Then it follows that they who are Christ's at his coming will be raised.

But it is urged that "Only the souls of the martyrs, &c., are to be raised." We reply that souls never die. The body dies, but the soul is life itself. The word souls is not here as in many places used as a synecdoche, but in its literal sense for the living element of the man, as in Matt. 10: 28. "Not the souls or persons who are beheaded for the witness of Jesus; but the souls of them (persons) who were beheaded." "And they (the persons to whom the souls belonged) lived and reigned with Christ a thousand years." "But the rest of the dead lived not again till the thousand years are fulfilled." What can be more plain than this? How did any Christian ever get it into his head that the whole human race will be raised simultaneously?

## NEW COMMENTARY.

Dr. Nast, a learned minister of the M. E. Church, has just completed, and the Methodist Book Concern has published, a Commentary on the Gospel by Matthew and Mark. The Pittsburgh Christian Advocate thus speaks of the work:

"The history of this undertaking is, in brief, this: The General Conference of 1852 requested Dr. Nast to prepare a Commentary on the New Testament in the German language. For years he hesitated about entering on so responsible a work. But the growing need of something of the kind for German Protestants at last removed his indecision, and induced him to engage in the task. About two years ago the first volume of the proposed Commentary on the New Testament was published in the German language, and now it appears in the English. It is the author's intention, by divine permission, to devote the rest of his life to the continuation of this work; and he proposes to adapt it at once to the English as well as the German reader.

We are pleased beyond measure with this first volume of Dr. Nast's proposed work. It consists, in addition to the preface, of three parts. The first is a general introduction to the Gospel records, and occupies 160 pages. The second is an introduction to the Gospel of Matthew, followed by the author's commentaries. This embraces 475 pages. The third is an introduction to the Gospel by Mark, with its following comments. This embraces 106 pages. The whole forms a quarto form of 760 pages, faultless in its typography, neat in its mechanical execution, and put up in substantial binding. Poe & Hitchcock, of the Western Book Concern, have displayed very fine taste in the getting up of the work. It will long stand as a monument of Western taste and skill in the book making business.

The general introduction is subdivided into five parts. The first establishes the genuineness and integrity of the sacred text; the second the authenticity of the Gospel records; and the third their credibility or historic verity. This is followed by a critical review of the attacks of modern criticism on the inspiration of the first three Gospels; and the whole introduction is then closed with preliminary remarks on the Gospel history. This introduction should be in the hands of every Bible student. Its style is plain, simple, natural, elevated. Its treatment of the subject is exhaustive, and yet so brief as to place it within the reach of men whose time for reading is quite limited. And it discusses the whole question from the standpoint of the latest critical objections to the Gospel history, its genuineness, authenticity, credibility. And the entire introduction seems about as complete as one could wish it to be; nothing appears wanting, nothing redundant.

The author's comments on the Gospel according to Matthew, preceded by a brief introduction to this Gospel, constitutes nearly two-thirds of this first volume of his work. His form of treating the subject may be stated thus: The Gospel is not divided by chapters, as in our Bibles, but by paragraphs or subjects. This simplifies its discussion and exposition. These paragraphs are for the most part preceded by an introduction preparing the reader for the subject to be discussed. Then the Gospel language is given. This is accompanied by critical foot notes, and followed by the comments of the author. All this is followed and finished by homiletic suggestions. This whole arrangement is simple and admirable, and it leaves

the patient and thoughtful reader with an intelligent and impressive view of the word of God.

The commentary on Mark and its accompanying introduction close the volume. The author's treatment of the subject need not be repeated, since it is the same as in Matthew—introductory thoughts usually; the sacred text; foot notes and comments; and homiletic suggestions."

## MARY ELIZABETH HUBER.

The subject of this memorial was the daughter of our highly esteemed brother, Professor J. Huber, Middletown, Ct., and his only child. She was born in Carlisle, Pa., Feb. 23, 1830, and with her parents removed to Middletown in 1831, on her father's being made Professor of Modern Languages in the Wesleyan University. She thus narrates her

## CHRISTIAN EXPERIENCE.

"It was in the early part of the year 1842 that I first tasted that the Lord is gracious, being then in my thirteenth year. Well do I remember that happy time. Though I was so young, I felt that I was a sinner, and that I needed a Saviour. I think I truly mourned on account of sinfulness, and saw my condemnation in the sight of God, and felt that he was calling me to give him my heart. During the progress of a revival in our church, in which many were led to Christ, I presented myself at the altar for prayer, and sought the Lord earnestly. One evening when at meeting, while listening to prayer and exhortation, and trying to cast myself on Jesus and believe on him, crying, 'Here, Lord, I give myself away,' 'tis all that I can do; I suddenly felt a great difference in my mind; I was relieved of my burden, my tears were dried, and a sweet calm seemed to rest upon me, as if God had said to my troubled soul, as he once spoke to the stormy waves of the sea, 'Peace, be still.' And there was a great calm. On going home I was asked if God had blessed me, and answered affirmatively. I afterwards feared that I had been presumptuous in saying so, for I was myself not fully satisfied as to the nature of my altered feelings, not feeling a direct witness that I was accepted of God. Yet I could not deny that I felt very differently from what I ever did before; and so, when questioned, it seemed that I must say, Yes. But in a little time, (though sometimes troubled with doubts,) I felt convinced that an entire change had been wrought in my whole being; I felt like a new creature, and could well adopt the language of the poet,

"How happy are they who their Saviour obey,  
And have laid up their treasure above."

I loved God, felt that he was reconciled to me, and could come to him in confidence, crying, 'Abba, Father.' Prayer and reading God's holy Word were my delight; I loved all the ordinances and means of grace, and desired that 'all the world' might know him and be saved by grace, through faith. I was also less prone to anger and other hebetating sins, or when tempted, was enabled to resist temptation; and was determined, by the grace of God, to devote all my days to his service. And, O, how lovely did all nature appear! It seemed as if a new world was spread around me; every thing though familiar, seemed changed, and all things seemed to rejoice with me. Then I could look through Nature up to Nature's God, and say, 'My Father made them all!'

Her life was such as is found in the experience of most who profess the name of Christ, one of varied emotions and experiences; sometimes being cast down and complaining of shortcomings, heart-wanderings, returnings to the Saviour. But never departing from the faith or denying her Lord and Master.

The closing scene of conflict and triumph are thus related:

## THE LAST TRIAL—THE VICTORY.

"And so passed on her days, serene outwardly, she, patient, gentle, kind, to all, full of good works, yet suffering intense bodily pain, and worse than all, often, enduring, as her father writes me, the fiery darts, hurled at her by the enemy of her soul with wild and ceaseless cruelty and rage. Perhaps he felt that the time of her deliverance was at hand and persecuted her the more vehemently.

The anniversary of Mary's birth-day came in February, 1861. The cold winter that always made her a prisoner in the house, was passing away. The season that she loved was approaching. She thought with pleasure, no doubt, of the joy and variety it would bring to her monotonous and retired life. But a fairer Spring than her eyes had ever yet beheld was to be hers.

Her birth-day on the 23d was passed pleasantly and in comparative health, but the next day she suffered intense bodily pain, "which she bore," says her father, "with exemplary patience." Resigned and uncomplaining, against the entreaties of her friends, making every effort to help herself, lest they might have unnecessary trouble, and expressing the utmost gratitude for the smallest attention, she truly proved from day to day her participation in the Divine nature.

Yet she was satisfied with herself. The exercises of her soul were deep and various. Sometimes her spiritual agony was great. "When prostrate before the throne of grace," says her father, her hand clasped in mine, and I pleading the merits of our dear Redeemer in her behalf, it seemed at times as if the heavens were brass, while she refused to be comforted. But finally the tempter's cruel power was broken. Prayer and faith prevailed. When again directed to Jesus as her all-sufficient Saviour, who had died that she might live, and who is mightier than her, she cried in overflow of heart, and yet with confidence, "O, what, what can I do but throw myself entirely on Jesus and his grace!"

Then, when told that was all the Saviour required, she became composed. The storm was over, the tempest stilled, a peaceful calm ensued.

"In her last illness," says her mother, "she was tempted to think that she had denied her Saviour, in not telling what he had done for her; and once, in most mournful accents, said:

"Mother, I am afraid I denied my Saviour. I did not want to."

"I know," continues her mother, "that it is written, with the mouth confusion is made unto salvation, but Mary's unblameable life gave proof of Christ in her the hope of glory. . . . I think I can say of her that she did what she could to stand up for Jesus."

Her mother's sweet and simple record thus proceeds:

"I always went into Mary's room after she went to bed, to see that all was left in good order for her. One night, as I was about to leave her, she said:

"Mother, can't you comfort me?"

"Not knowing her inward conflicts with her soul's enemy, I put my face down and kissed her, saying:

"I am a poor comforter, but you know where to look for comfort."

She replied:

"God says, 'as a mother comforteth her children.'"

"I had no knowledge of her state of mind till some time after. Then she told me how unbelieving she had been, and how desponding she had felt through the winter. There had been nothing in her demeanor to lead me to suspect such a state of feeling. One day she said to me:

"Christ said he prayed for Peter, but he did not pray for Judas."

One morning while dressing, after a painful night, she said:

"Mother, Paul said, 'we who are in this tabernacle do groan, being burdened.' If St. Paul said 'we groan,' I don't know that it would be wrong for me to groan."

Slowly but surely came on the hour that was to disenthral the sanctified spirit from the yet imprisoning clay. All her thoughts were for others; and her spirit grew more beautiful under the ordeal of increased suffering. It pained her to have any one deprived of their rest on her account. One evening after her mother had arranged her pillows and sat beside her, she said:

"Mother why don't you lie down? You sit looking at me." And then speaking very pleasantly, "do you think I am going right off?"

The Sunday before her death, she said:

"Mother, I throw myself into the arms of Jesus, just as I throw myself on the bed."

On the Monday succeeding, as she lay upon her bed, with her mother sitting beside her, she said:

"Poor mother! you will have no rest till I am gone."

At another time:

"Mother do you think we shall be together in heaven?" She quoted the observation of an eminent saint: 'If I ever get to heaven I shall see three wonders there: I shall miss some whom I had hoped to meet, and some I did not expect I shall find there, while the greatest wonder of all is that I myself am there.'

She loved to have the sweet hymn 'Rock of Ages cleft for me,' which has cheered so many dying Christians, sung to her, when her own feet were standing on that blessed rock amidst the howlings of Satan. The beautiful hymn, 'My times are in thy hands,' was also a favorite with her and she said it expressed her own feelings.

The evening before she died, her mother went to her room to arrange their bed for the night, and thinking she was sleeping, called her name. She opened her eyes and said:

"O, mother why do you waken me? I was just about asking you to open the window, that I might see more clearly the beautiful light."

"What light, Mary?" asked her mother.

"O, a circle of stars brighter than the sun."

Was it her own crown, suspended from the heavens by the hand of the waiting angels, that she saw? It is written, that they minister to those who shall be heirs of salvation.

"May we not hope," writes her father, "that she like her departed mother, was favored with a glimpse of the glory that awaited her in her Father's kingdom, and of that crown which the Lord her Saviour bestowed upon her, decked at least with some stars of converted friends, who



## DR. SMILEY'S INSTALLATION.

A few weeks since a council of Congregational ministers and churches was called in Philadelphia, for the recognition of three new Congregational churches in that city, and for the installation of Dr. Smiley as pastor of one of them. As is well known, the Congregationalists, as a body are strongly Calvinistic, and have been exceedingly jealous of the spread of Armenian sentiments. Dr. Smiley, although educated a Presbyterian, when converted, united with the M. E. Church in Philadelphia, and was for years a zealous advocate of their faith. Circumstances have led him to organize a Congregational church in that city, and he is now its duly installed pastor. How his brethren accepted his faith is rather a mystery. But the N. Y. Independent gives us his examination before the council as follows:

*Moderator*—Does anything take place which God has not foreseen?

*Dr. Smiley*—I apprehend not.

*Moderator*—Your view, then, is that all the events of time, from eternity, were known to God, so that, whatsoever comes to pass, comes to pass according to God's determinate foreknowledge?

*Dr. Smiley*—Yes, sir.

*Moderator*—If I understand your answers, you accept the view that the repentance and conversion of every sinner of our race who repents and is converted, was known to God, and lay before his view from eternity, like any other event?

*Dr. Smiley*—Exactly. The idea had long existed in my mind, and I had endeavored to get an illustration for it, till not long since I stood on a high, and looked beyond upon the Delaware, and could see the transactions that were between me and the river, when the thought rushed into my mind that the divine nature was such that God saw the end and the beginning of every event, and arranged for it. I think that since then I have been able to explain the doctrine of foreknowledge much better than before.

*Moderator*—Do you regard apostasy from a Christian profession as evidence of the unsoundness of a person's Christian character from the beginning?

*Dr. Smiley*—I hold that an individual in Jesus is incapable of sinning. He that abideth in Jesus sinneth not, is the doctrine I preach; and yet, if a man abide not in Christ, he is cast forth as a branch, and is withered. I hold that no believer in Christ can sin, either in mind or in body. Then the counter doctrine comes in that a man must continue his belief in Christ, or else be cast forth. I cover this point where, in the formula of doctrine which I read, I say, "Every genuine believer is kept by the power of God through faith unto eternal life."

*Dr. Todd*—Does the brother mean that every Christian lives sinless?

*Dr. Smiley*—We sin, to be sure, every day; but I am speaking of a man whose eye is single to God's glory. Such a man cannot sin intentionally. I do not by any means, regard the Church on earth as a faultless body.

*Moderator*—Do you think that there is any man who cannot so sin as to fall away from grace? Is there any condition in which there is an impossibility of a man's being lost?

*Dr. Smiley*—Well, I conclude that the apostle was somewhere in that region when he said, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus Christ our Lord." I am inclined to think that the apostle was in a condition such that it was impossible for him to fall away from grace. He seems to indicate that no power in the universe could come between him and divine love.

*Moderator*—The reason why he would not fall was because he was afraid he should. If he had not been afraid he should fall he would have fallen. I will now excuse myself from further taking the lead in putting questions to the candidate. The brethren from New England know how fully we go into examinations of this kind. I leave the Council to pursue the inquiry at their own discretion.

*Mr. Gulliver*—What are your views of the doctrine of the Methodists in regard to falling from grace?

*Dr. Smiley*—They have no article on that subject.

*Mr. Gulliver*—They have a faith respecting it.

*Dr. Smiley*—As a Church, they have not. There are a variety of views in the Methodist Church on this subject, but I would not undertake to tell what they are. They have an article that sets them forth.

*Mr. Gulliver*—Do you believe that one who is truly converted will be saved?

*Dr. Smiley*—I believe that, if he perseveres, he will.

*Mr. Gulliver*—Will he persevere?

*Dr. Smiley*—In reply to that question, I can only quote a passage to which I have already referred. "If a man abide not in me he is cast forth as a branch, and is withered."

*Mr. Gulliver*—Does any true Christian fail to abide in Christ?

*Dr. Smiley*—I do not go much into these metaphysics; but I have seen enough to convince me that men backslide.

**PRESIDENT'S PROCLAMATION.**—President Lincoln has issued a proclamation, appointing the first Thursday in August, as a day of fasting, humiliation and prayer.

We feel it becomes this nation to humble itself before God, confessing and forsaking our personal and national sins, and asking God to have mercy on us, and save us from destruction. It has seemed to us that to an alarming extent our days of fasting have been mockery before God; not one in ten, scarcely, heeding them enough to enter the house of God on the solemn occasion, or bow the knee before him to seek for mercy.

Do we not yet feel the rod sufficiently to cry for help? If not, we shall, as surely as God reigns, feel it more heavily.

## BRO. OSLER'S VISIT TO PENNSYLVANIA.

CLEARFIELD COUNTY GROVE MEETING.

There will, Lord willing, be held a grove meeting in Morris township, on land owned by Bro. A. Brown, to commence on Friday, July 22, and continue one week. Bros. Hollen and Laning are also expected to be present.

## CENTRE COUNTY CAMP MEETING.

A camp meeting will be held in Union township, on land of Bro. William Brower, about 4½ miles from Millsburg, and one mile west of the Bellefonte and Phillipsburg Turnpike. Will begin on Thursday evening, July 25, and continue one week. Bros. Osler, Hollen and Laning are expected to be present. Let the brethren and friends of the cause in the surrounding region rally and come up to these feasts of the Lord. We fit up the groves, we pitch our tents, and in the name of the Lord invite one and all to come and spend the allotted time in the service of the coming One. The coming of the Lord draweth nigh. As watchmen may we be sounding the alarm, bidding men to repeat, for the kingdom of heaven is at hand. As members of the body of Christ let us be at our posts, working, watching, waiting. As guilty and ruined, let us heed the "last call of mercy," flee for refuge and lay hold upon the hope set before us. Time is short—the moments are precious—may we spend them in preparing ourselves and others for the kingdom. Come one, come all.

In behalf of the Church.

M. L. JACKSON.

Elder Osler will act as agent for the Herald and Visitor. We hope to receive through this series of meetings a good list of new subscribers, as well as payments from old ones.—Ed.

## LETTERS RECEIVED.

Thomas B. Shaw, S. Nutt, John Walker, J. Pearson, R. Nickerson, J. A. Winchester, Samuel Jackson, M. L. Boon, John Dix, Joseph Miller, E. A. Ogden, John Barber, Samuel Carment, Jason E. Alden, William Troup, S. Burke, M. Beck, H. W. Long, William Kitson, Mary Pittman, Kegiah Coffin, M. Cheney, John Murray, J. F. Guild, John Aiken, Ruth Bred, G. W. Whiting, E. Cope, B. S. Reynolds—\$4.00 on account, S. Norcross, Joseph Merrick, J. T. Richardson, T. D. Atwood, T. M. Preble, John Tucker, R. Hutchinson, G. W. Wilson, Nathan Chaplin, R. Price, H. Canfield, Geo. Ames, H. Wilder, Mrs. D. Morehouse, Thomas Burdfield, M. S. Wicker, D. Elwell, C. Baylis, John Brewster, S. Marvin—the paper goes regularly. James M. Jennings, Nelson H. Moulton, W. Mitchell, S. Cogswell, A. Sherwin, D. T. Taylor, D. Bosworth, M. A. Brown, George Utley, M. A. Parsons, J. H. Clarke, L. E. Johnson—all safe. R. C. Abell, J. J. Payne, George Wise, George Hamilton.

## NEW SUBSCRIBERS.

Some of our friends and patrons are still busy in obtaining new subscribers for the Herald, for which they will please accept our hearty thanks. They were never more needed than now. Since our last, in ordering a new lot of paper, we found it had gone up to 26 cents per pound. If it keeps rising in this proportion, we shall be under the necessity of either having a largely increased list, large donations, or increasing the price of the paper. The first plan is the one of our choice, and we have no doubt it will be the choice of our friends. Will not all go to work at it and send us a thousand new subscribers within the next six months?

## THE VOICE OF THE CHURCH.

This valuable work, bringing into a short compass a large amount of testimonies from the early Christian fathers, and nearly all the prominent ministers of Christ for the last 1800 years, to their faith in the doctrine of Christ's pre-millennial advent and reign, is demonstrative of the fact that the Advent faith is the true faith of the Christian Church. And the work thoroughly circulated, is calculated to do immense good. Send in your orders.

## ANSWERS TO CORRESPONDENTS.

Mrs. A. C. ABEL'S Visitors were sent in Alonzo Chapin's bundle.

SAMUEL JACKSON.—Cannot tell why it does not get there sooner. The paper is taken to the post-office Wednesday forenoon.

ELDER OSLER.—Elder Bundy writes that there will be no grove meeting near Lake Village in August. Elder Shipman wishes to know when you will assist him in a meeting. Please inform him soon.

ELDER O. R. FASSETT has obtained leave of absence from the Boston church for a few weeks, and is on a tour in the State of New York. May the Lord abundantly bless his labors.

NOTICE.—My address, until August, will be No. 11 Seventh Avenue, New York City. J. H. VAN DER ZEE.

J. S. WHITE will preach in Truro, Mass., on the 4th and 5th Sundays in July.

ELDER D. T. TAYLOR'S P. O. address is Rouses Point, N. Y.

## News of the Week.

## WAR NEWS.

The rebel invasion of Maryland during the two last weeks has produced an intense excitement throughout the country. The number of rebels engaged is variously stated, but the latest accounts state them at about 47,000. There seems to have been three objects for the invasion: first, to divert the attention of Gen. Grant from Petersburg and Richmond; secondly, to attack Washington on the Maryland side, and carry it by surprise. But these objects signally failed.

Gen. Grant kept steadily at his work before Petersburg. The attack on Washington was a failure; and the rebels were repulsed with severe loss, after fighting some two days. The third object was a great success; the securing of supplies for the army. A great amount of plunder was carried back into Virginia. Late accounts say that the larger part of the rebel force has re-crossed into Virginia. How this we shall know better in a short time.

The situation before Petersburg remains about as it was, heavy skirmishing going on daily. The siege guns of Grant are so posted as to command Petersburg, and enable him to destroy the place whenever he chooses. Sherman is reported to have driven the rebels in Georgia, and to be now before the ramparts of the capital. So we may expect to hear of stirring events in that quarter.

There has been quite a movement in Charleston harbor, and our troops have taken and, at last accounts, held John's Island.

The pirate Florida has committed great depredations on our coast, in destroying our shipping, and a large number of our gunboats have gone in pursuit.

## GENERAL NEWS ITEMS.

The Sanitary Commission has sent an order to St. Johnsbury for 4000 crutches.

The price of newspapers in London during the French war was fourteen cents each. A severe hail-storm visited some parts of Vermont last Friday.

One-fifth of the national income of Great Britain is derived from the tax on ardent spirits.

Congress, at the last session, passed two hundred and thirteen acts and sixty resolutions of a private character.

A man is selling blacking in Hartford who began his present business in 1837 on a capital of \$125, and now won't sell it for \$25,000.

The wool crop of Michigan for the present season is estimated at twelve million pounds. The State has now about four and a half millions of sheep.

A company is about forming in Rochester to supply that city with peat for fuel. It can be obtained at a much less cost than coal, and will be a great relief to the poor.

Twenty-five thousand dollars worth of oranges and lemons were sent a day or two since to our soldiers on the James River by the Sanitary Commission.

The little brig *Vision*, which recently sailed from this country, bound for England was spoken on the 6th instant by a Gloucester fishing schooner on the northeast part of George's.

The annual Fair of the Vermont State Agricultural Society will be held at White River Junction, Sept. 12, 14, 15 and 16. The first day there will be an address by Ex-Lieut. Gov. Brown of Massachusetts, before the wool grower's convention.

The first Congregationalist Church in Harpsburg, Me., built before the town was organized in 1759, is still standing, the heavy frame, still as sound apparently, as when put up. It is now used as the town-house.

Last year about \$25,000 worth of clam bait was prepared at Blue Point, Scarborough. The bait was then worth \$5 to \$6 per barrel. It is now worth, \$10.50, and it is estimated that at least \$40,000 worth will be sold this year.

Gen. Bourdan, an officer in the service of the Juarez Government in Mexico, is now stopping at New Orleans. Sixteen years ago he was a citizen of Vermont, and his name was Smith. He has acquired quite a military reputation in his adopted country.

The Concord (N. H.) publishers have issued a circular, announcing that a general meeting of the newspaper publishers and job printers of New Hampshire is proposed to be held in that city on Friday, the 22d inst., to consider the expediency of a general advance in prices.

It is stated that by naval laws, when an inferior vessel sinks a superior one her entire value goes to the victors. The Alabama being estimated to be worth \$500,000. Capt. Winslow will be entitled to from \$75,000, to \$100,000, while the seamen will get from \$1200 to \$1500 each.

The loss by the great conflagration which has been raging in the lumber country in the northern part of Wisconsin, will foot up \$150,000. In many instances whole villages were destroyed, and with such haste and fury that the inhabitants had to flee for shelter under the bluffs of the lake, leaving their cattle and horses in their retreat, which in many cases were devoured by the flames. A large amount of tan bark, lumber and cord-wood was destroyed.

**DOCTORS OF DIVINITY.**—From an elaborate article in the Presbyterian Quarterly, it appears that the whole number of doctorates conferred in 1863, by 44 of our 220 colleges, was 131, of which 92 are of divinity, which stick. Of this D. D. harvest, the Episcopalians gathered 21, Methodists 19, Presbyterians 18, Baptists 13, Congregationalists 6, and Reformed Dutch 3. Columbia College grew 9; all Episcopal, but one; two other Episcopal colleges grew five apiece, all of their own sort. Six colleges in the State of New York yielded 30 D. D.'s, ten in New England only 15. The harvest season for this year's crop is now opening, and we already begin to hear the "song of degrees." So far as we learn, there is likely to be a good yield in number; of the quality we cannot speak.—*Christian Secretary*.

## DROUTH IN WESTERN MASSACHUSETTS.

The Springfield Union says that the drouth interferes with the railroad men quite as much as it does with the farmers. The wells give out, and the station water-tanks on which the locomotives depend for a supply of water, are filled with difficulty. At Palmer, the tanks are filled from the river by bringing the water in buckets, to some extent, though one of the city steamers has been out there, and did good service in

pumping. This state of affairs exists both East and West. A party from this city, fishing near Pittsfield, a few days since, found the brooks so dry that the trout had gathered in the holes, and were caught without much trouble. Fires occurring in grass or woods are not easily stopped. The western people are quite troubled in this way, for all attempts to burn over land where the wood has been cut off are at the risk of burning crops of grass and grain. The Connecticut river, opposite this city, is lower now than it has been before this season, though still a few inches above low water mark.

## A FIFTY THOUSAND DOLLAR REWARD.

In 1858, a gentleman, walking on the outer end of Meigs's wharf, had his hat blown off by his head by a summer afternoon gust of wind, and in trying to catch it before it went overboard, he tripped on the plank and tumbled head foremost into the waters of the bay. The tide was running a strong flood at the time, and as he came up to the surface, special officer Van Ness, who happened to be on the dock at the time and seeing the man was in danger of drowning, and being a swimmer—plunged in after him and rescued him from death. This was not accomplished without great danger to the officer, but both men succeeded in being landed on the dock. The rescued man gave his name as Charles Barnard Engerson, and offered to handsomely reward him, but Mr. Van Ness refused to accept any thing for his humane act. A short time since Mr. Engerson died in Liverpool, and left Officer Van Ness a legacy of \$50,000.—*Alta Californian*.

Mr. Shaw, an English missionary from South Africa, mentioned recently a very interesting incident of two chiefs who could not understand each other's language, but who, being Christians, had in the Bible a common of union and sympathy. One was a Caffre chief, who had for many years been a Christian; the other a Bechuana, who intended to join the church. After trying to converse for some time without success, the Caffre thought it was time to say something about religion, and pointing up to heaven, he said solemnly, "Jehovah." The Bechuana studied a moment, then lifted his finger, and with feeling replied, "Jesus." The Caffre after a moment then said, "Hallelujah!" to which the Bechuana replied, "Amen." This was conversation condensed. But doubtless there was more of heart in it than in many a longer talk.

## INGENUOUS ATTEMPT TO ESCAPE FROM PRISON.

A prisoner by the name of Smith made a bold attempt to escape from the Maine State Prison last week. He cut up a blanket which he had, and made him a suit of clothes of one color, and prepared a moustache to disguise his face. When all was ready he put on his new suit over his prison garb, arranged his moustache, and boldly marched up the steps to the door of the guard room, and rang the bell to be passed through. The guard—a new man, we believe—did not detect the cheat, but Mr. Maxey happening to come up at the moment, recognized the fellow, and ordered him back at once. He stated that he had been a year preparing to escape.

**THE HUMAN VOICE.**—Some persons beautifully say—God has made the whole earth vocal with sounds. The untraveller forest echoes the notes of the wild bird, and the habitations of men are made glad by the song of the unfeathered minstrel. But above all, the human voice, that combines the highest charm of sweet sound with the inspiration of thought, is given for no ordinary purpose of earthly pleasure. In its whisper of affection, how grateful! In its expression of religious devotion, how exalted! For its solace in trouble, how dear! For its participation in joy, how unspeakable.

**WILL ROME PERISH BY MALARIA?**—Mr. Arnold, in his European Mosiacs, suggests an appalling idea as to the future of Rome the "Eternal City." He says that the Campagna which surrounds it is one vast cemetery, becoming more and more desolated by the malaria springing from its soil; that whole villages are depopulated and deserted, and the time may come when the city of Rome will be no longer inhabitable, and the Papacy itself will be blighted, and go forth a wanderer over the world? There is certainly food for thought in this suggestion, and readers of prophecy will also find a subject for inquiry.

## NEW ENROLMENT ACT.

We lay before our readers the New Enrolment Act, under which, if ordered, as it probably soon will be, the draft is to be made:

"First.—The President may call for any number of men as volunteers for respective terms of one, two and three years. Such volunteers or their substitutes shall be credited to town, township, ward, etc., toward the quota of which they may have volunteered or engaged as substitutes. Every accepted and mustered volunteer for one year shall receive \$100 bounty, for two years \$200, for three years \$300, one-third of the bounty at the time of muster, one-third at the expiration of half the term of service. In case of his death in service, the residue of the bounty goes to the widow, or in case there is no widow, then the children; if no children, to the soldier's mother, if she be a widow.

Second.—If the quota is not filled within fifty days after such call, then the President shall immediately order the draft for one year to fill such quota or any part thereof, which may be unfilled, and in case of any such draft no payment of money shall be accepted or received by the Government as commutation to release any enrolled or drafted man from personal obligation to perform military service.

Third.—It shall be lawful for the executive of any of the States to send recruiting agents into any of the States declared to be in rebellion, except Tennessee, Arkansas, and

Louisiana, to recruit volunteers under any call, under the provisions of this act, who shall be credited to the State and to the respective subdivision thereof which may procure enlistment.

Fourth.—Drafted men, substitutes and volunteers shall be assigned to organizations from their own States, as far as possible of their own selection.

Fifth.—Any person under sixteen, enlisted or mustered without the consent of his parents or guardians, shall be immediately discharged upon the repayment of the bounty received by him, and the officer knowingly enlisting or mustering such person, shall be dismissed the service with forfeiture of pay and allowances and be subject to court-martial.

Sixth.—Drafts shall be for one hundred per centum in addition to the number required to fill the quotas.

Seventh.—Drafted persons shall be allowed transportation to the place of rendezvous.

Eighth.—All persons in the naval service of the United States, who have entered said service during the present rebellion, and who have not been credited to the quota of any town, district, ward, or State, by reason of their being in said service, and not enrolled prior to February 24, 1864, shall, upon satisfactory proof of residence made to the secretary of war, be enrolled and credited to the quotas of their places of residence.

Ninth.—Drafted men absent from their homes shall be notified as soon as possible, but shall not be deemed deserters till a reasonable time is given them to return.

Tenth.—The existing law is not changed in respect to persons conscientiously opposed to bearing arms.

## THE SCIENCE OF COOKING.

Bro. Litch—You will find enclosed an article on "The Science of Cookery." It is worth republishing and reading. It contains some very valuable and really practical ideas, and should be deliberately read and digested by every housewife.

This boiling meat, fresh or salted, "at a full gallop," is a great mistake, and a foolish practice. It should not be suffered to boil at all—try the experiment. Just select a good piece of corned beef. Bring the water to a boiling heat, and then drop in the meat, and then let it simply simmer, no more, till it becomes tender, and if you love a nice, rich, juicy piece of corned beef, my experienced word for it, you will never sanction this boiling meat in a galloping hurry any more.

Yours, fraternally, J. P. JR.

Newburyport, July 12, 1864.

Two things are necessary to be taught, the one the value of several articles of food now left to waste by the wayside; the other how to cook. The English and Americans are notoriously the worst and most wasteful cooks in the world, and among the most prejudiced feeders. Fine wheat bread—not half so nutritious, by the by, as that which has the bran left in, tea in unknown quantities, the best meat or none at all, a celebrated fish or two, with a score of prejudices against the cheap, the unknown, or the unusual, constitute their table of comfort. As to any makeshift, any savory preparation out of unpromising material—not one in a thousand entertains such an idea.

Assuming, then, that substances which have certain nutritious properties are fit for human food, the next question is, the true art and science of cooking. That art which shall make pleasant, cheap and wholesome dishes out of material which at present is only thrown away, is no contemptible matter in a densely populated country. And it is no such very great mystery, after all; but can be reduced, like most other things, to a few simple rules. Of these the primary and the most important is, throw nothing away, but make all your refuse into soup, and let the soup-pot be the standing institution of your kitchen. Bones, gristle, bits of old meat, left over, vegetables, dry crusts, anything and everything makes soup; so, throw them all into the "three-legged pot"—dear to Soyer—and await the result with patient trust. Nothing need be wasted. It is only ignorance or unthought which piles up the dirt-heaps at the expense of the tureen, and cannot turn material to double uses. Make soup with cold water, which extracts all the albumen and fibrine; but boil meat in water, which instantly coagulates the albumen, and makes a kind of skin, through which the juices do not escape. Soup, with the addition of fried bread, supplies all the wants of the human stomach. Here we have the essence of meat, with the salt and albumen of the vegetables; while the masticatory process so needful for digestion, is carried on by means of the fried bread, which also gives the starch and gluten, otherwise wanting. The French know what they are about with their soups, both "gras" and "maigre," and are wiser than we, when they put a small piece of inferior beef to do duty. (The pot-au-feu with bouilli to follow, is a kind of epitome of food of excellent properties.) First, there is the soup, which has not extracted all the essence of the meat, but only enough to make itself leaving still a sufficiency in the solid. This soup is eaten with bread and flavored with herbs and vegetables. Then comes the bouilli, the inferior piece of meat, stewed down into a state of luxurious softness not unlike marrow; this piece would have been unpalatable if cooked in the plain roast or boiled fashion; at present it is soft, rich, nutritious, and with its garnish of carrots or other vegetables, makes a dish which might content the most fastidious. An American laborer's wife would have boiled the beef to rags, or have roasted it to a cinder, or haply have left it half raw, and have railed at the butcher all the time of dinner for his dishonesty in supplying her with meat which no one could get their teeth through when they had it. Of course not; inferior meats need careful cooking; and that slow, cautious cooking which softens the fibres without extracting the juices, is just as possible to the poorest laborer who has three bricks and a kettle, as it is to the cook of the most luxuriant family. Again, another rule too often neglected, is to cover the vessel which you boil or stew, so as

to keep in all the "goodness," which else flies off with the steam and mingles with the soot in the chimney. Cooks rarely do this; they delight in filtering the lid on one side, and so letting the "goodness" escape. Escape it must somehow, else the cook will never be satisfied. Again, another fallacy in which she indulges, is the need of an enormous fire. Ask a friend to dinner, and order a chop and a potato, and your cook will not be induced to let you off under three the amount of kitchen fire absolutely required. The little Frenchwoman who stews and simmers half a dozen choice dishes over three or four queer little holes filled with charcoal, would cook a dinner for twenty with less fuel than your cook demands for two. Everything must boil at a gallop, and roast at fever heat. Nothing can be done slowly; which, however, is the very shibboleth of choice cooking. All meat ought to be done slowly. If it is stewed it can hardly be done with too much deliberation, if it is boiled, it simply boils itself hard and tasteless if it goes too fast; if it is roasted, how often do we encounter a joint with the outside burnt to a cinder and the inside left raw! This is one of the commonest forms of "cook's misfortunes." The virtues of a slow fire are scarcely to be exaggerated; the value of cautious cooking scarcely to be overated. By it you save fuel, in nutritious properties of the food, in flavor and delicacy of taste; while the wild roaring open fire of the ordinary kitchen but runs up a coal bill and spoils the family dinner, for no good to any one save the butcher and the coal merchant.

As a rule salt meat is inimitable. The brine in which it swims while salting will be found, Liebig says, if it is tested, to contain fibrine and albumen, nutritious properties of the meat. Salted meat then has always lost part of its virtue; but yet it is a most valuable addition to the dietary table on occasions. Salt meat, like salt fish, needs much vegetable food to act as a balance or make-weight; and those things which instinct has made us adopt, as fitting garnishes, or sauces, science now proves to be things of all others most required, because filling up the vacant spaces—supplying the needful complement. Thus eggs and salt fish, salt fish and lemon, bacon and veal, eggs and salad. Stimulating sauces, as mustard and horse-radish, with rich roast beef; fruit and rice, milk and farinaceous food, potatoes and rich meats; these, and a dozen more of the ordinary compounds, have a true scientific basis, and prove on analysis, to be complimentary substances, each supplying what the other lacks. This, too, is a mystery not difficult to understand by common sense, if beyond the power of most to reason and explain.

## GARIBALDI.

The religious character of a man who exerts so much influence in the world as Garibaldi, cannot be a matter of indifference to the Christian world. An English paper thus speaks of him:

"In the Pastoral of Cardinal Wiseman, read in all the Roman Catholic churches in the metropolis on Sunday last, Garibaldi is spoken of as an infidel. We speak from private information of the most undoubted kind—from the testimony, at a time—when we say that he is a Christian in the higher and holier acceptance of the term. He is a firm believer in the great truths of the evangelical religion, and speaks with especial emphasis when he refers to his firm faith in the atonement and intercession of Christ, and to the sole reliance for salvation on the merits and mediation of him who died on the cross. He has written a number of beautiful hymns, full alike of deep devotional feeling and sound theology. It was only a fortnight before he left Capri, on his visit to this country, that he made one of his most intimate lady friends read, on five successive mornings, those chapters of the Gospel of St. John which record the arrest, the trial and the crucifixion of Jesus; and while this lady was reading the affecting narrative, he frequently made remarks which 'not only showed how deeply he was moved by it, but which proved his Christianity to be equally enlightened and devotional. It may be well to add that in saying this we speak from the testimony of the lady who read the chapters in question to Garibaldi, as given to us from her own lips. We can further state, on equally undoubted authority, that Garibaldi is remarkable for his reverence of the Sabbath day, and that, as one proof of this, he refused, when in London, to accompany some of the highest in the land, though urgently solicited to do so, on a visit to the Zoological Gardens on a Sunday—solely because he would have regarded such a visit as a violation of the sanctity of the Sabbath."

## THE QUESTION.

What shall we do? This is the inquiry with "the million," just now; and the newspaper publishers are coming to ask it in earnest. The price of paper, to say nothing of other materials in our business, is rising enormously, so that already our paper costs us nearly three times the rate which we paid two years ago. Some of the publishers are raising their charges considerably, and it looks if we all must do so, or suspend. The Watchman and Reflector has just announced an addition of fifty cents to its subscription price, which after all is but little compared with the increased outlay now required. The New York Observer has done the same, and the secular papers generally are advancing their rates. What shall we do? What ever course we may be compelled to adopt, we make our earnest appeal to our friends to stand by us, while we endeavor to do the best we can.

We will not yet announce any increase of our subscription price, but we may at least ask our friends to bear with us while we allow a larger space than otherwise to be occupied with advertisements. We have hitherto declined several offers of advertisements for our columns, but we feel compelled now to receive them, as the least objectionable branch of the alternative presented by the present exigency. Please make the best use of them possible, and do not find fault.—*Christian Secretary*.

## Correspondence.

## THE RICH MAN AND LAZARUS.

Mr. Editor—Do you think that Luke 16: 19-31, will or can be applied, 1st, the "Rich man," as applying to the Jewish nation, faring so "sumptuously" upon God's blessings, &c., &c.? 2d, Lazarus, as applying to the Gentile or heathen nation, being fed, as it were upon the crumbs that fell from the Jews' (or rich man's) table, and at last being received into favor by God (being taken to Abraham's bosom,) while the Jews were cast off, &c., &c.?

I think you will understand what I wish to get at, and if you think the questions worth answering through your paper, it would much please a

ANSWER.—If such is the meaning of the passage, it is to take place after both Jews and Gentiles are dead; for Christ says that both the rich man and Lazarus died, and that this scene transpired in the invisible world, Hades. We regard the explanation as so self evidently absurd that we scarcely feel it to require an answer. We have never yet found a man who would give such an exposition, who when pressed would really say



## The Family Circle.

## SEEK TRUTH.

BY HORATIUS BONAR.

Have faith in truth,  
And in the True One trust!  
Though bright with fancy's brightest hues,  
Abhor the lie thou must.

Make sure of truth,  
And truth will make thee sure;  
It will not shift, nor fade, nor die,  
But like the heavens endure.

Great truths are great,  
Not once, but evermore;  
There is an everlasting youth,  
A spring-bloom never o'er.

The stars that shine  
To-night, in those calm skies,  
Are the same stars that shone of old,  
In primeval Paradise.

The sun that once  
At a man's voice stood still,  
Is the same sun that nightly sets  
Beyond our western hill.

Man and his earth  
Are varying day by day;  
Truth cannot change, nor ever grow  
Feeble and old and gray.

[Original.]

## The Conversational Historian.

A GENERAL SYNOPSIS OF

Ancient and Modern Empires, Kingdoms and States.

BY NATHANIEL BROWN.

Author of Essays on Education.

[Copyright secured.]

## CHAPTER LVIII.

Eastern Rome.—Patalogus, Commenus, Alexis.—Turkey, Ottoman.

Was the empire established at Constantinople, interchangingly called the Eastern Roman Empire—the Greek Empire and the Byzantine Empire?

It had these different names. Why was it ever called the "Byzantine Empire"?

Because Byzantium was the name of the town before Constantine changed its name for his own.

From about the year 1095 of the Christian Era, to the taking of Constantinople, who ruled the eastern world?

The Byzantine emperors, the Latin Crusaders, the Saracens and Turks.

How many years after this period was Constantinople taken by the Crusaders?

About one hundred years. They also held it for nearly sixty years, or until Michael Patalogus retook it.

From the first Crusade to the founding of the Turkish Empire, how many years were there?

About two hundred years.

How many emperors in this period?

Nine or ten at Constantinople, four at Nice, besides five French emperors, during the sixty years of the Latin and Venetian conquest.

Which of these Greek emperors was the most distinguished?

Patalogus, Commenus, and his son, Alexis.

Is the remaining part of the Byzantine history blended with the Mohammedan powers and the Crusaders?

They are thus blended.

When commenced the present empire of the Turks?

The establishment of the present Turkish power may properly be reckoned from the year 1299, A. C., by Ottoman, the first Sultan.

Had there been a great nation of Turks in Western Asia which continued more than two hundred years, but were overthrown by the Mogul Tartars?

The Seljuikan Turks were overthrown by the Tartars. Seljuik founded the empire about the year 1070, A. C. It lasted two hundred years.

Had this empire in the days of Malek Shah, when in the zenith of its power, embraced the Mohammedan religion?

They embraced the religion very early.

Were the Turks of the new dynasty under Othman, Mohammedans?

They were Mohammedans when Othman first started; and so they continued down to our times.

Does the present Turkish empire embrace the same territory as once constituted the dominions of Eastern Rome?

Pretty much the same.

How long since the conquest of Constantinople by the Turks?

It is four hundred and eleven years in May, 1864.

Have the inhabitants in those lands been more happy under the government of the Ottoman Turks, than they were under the Greek empires?

It matters but little with the common people, whether a Greek or a Turk rules over them, if they are alike vile or each virtuous.

## CHAPTER LIX.

Turkey.—First Sultans.—Mahomet II.—His Successors.

Who were the principal Sultans who succeeded Othman down to the taking of Constantinople?

Orchan, Amurat I., Bajazet I., Mahomet I., Amurat II., and Mahomet II.

Which of these laid the foundation of the Turkish power in Europe?

Orchan, the son of Othman, crossed the Hellespont, and commenced the conquest of Thrace, and thus began the Turkish power in Europe.

What great battle did the Turks under Bajazet fight with Tamerlane, the Tartar?

The battle of Angora, when three hundred thousand fell on the bloody field, and where one million fought! Bajazet was taken prisoner and placed in an iron cage, and so followed Tamerlane!

What was the name of the last of the Eastern Roman emperors?

His name was Constantine.

Who were the immediate successors of Mahomet II., who took Constantinople?

Bajazet II., Selim I., Solyman I., Selim II., Amurat III., and Mahomet III.

Were these Sultans generally successful in their wars?

They were, and built up a powerful monarchy.

Which of these Sultans was the most powerful?

They were all of them savage and brutal, and generally victorious; but Solyman was called the Magnificent, yet even he was defeated at Vienna, with the loss of 80,000 men.

When did Mahomet IV. flourish?

From the middle to near the close of the seventeenth century.

What events took place during his reign?

A war with Austria, protracted and bloody—Vienna was not taken—the siege was raised—the island of Candia surrendered to the Turk, and some other places, after a war of twenty-five years!

Did the Turks flourish under Solyman II.?

He was not a successful warrior.

Did the Turks flourish under Mustapha II.?

He lost the battle of Zenta, in Hungary, in the year 1697, A. C.—lost also Transylvania, Kaminich, Morea and Azof.

How flourished the Ottomans under Achmet III.?

They lost several battles and some territory.

## CHAPTER LX.

Turkey.—Achmet—His Successors.—Crusades.

When do we first discover the decline of Turkey?

Most historians date its downward tendency from the days of Achmet III.

Has Turkey had any wars with Russia?

She has had several.

What has been the result?

In most all cases, Turkey has been humbled, and lost some portion of her dominions!

When was Achmet III. deposed?

In the year 1730, A. C.

How many Sultans since Achmet III.?

There have been eight, as follows: Mahomet V., Osman III., Mustapha III., Achmet IV., Selim III., Mustapha IV., Mahmud II. and Abdul Medjid.

How long did the war with Russia last, when Mustapha III. was Sultan?

It lasted from 1769 to 1774.

What was the result?

It was disastrous to the Turk.

How long before the Russians and Turks had another war?

Achmet IV. declared war against Russia in the year 1757, which was concluded by Selim III. in 1792.

Was Russia humbled in the war?

Very far from it. Russia had large conquests of territory from the Turks. Since then, in another war with Russia, Turkey has become weaker and weaker; Greece has been torn from her, and Turkey is to-day, shorn of her strength and glory.

Is Turkey then fallen to rise no more?

Her existence is merely nominal.

What was the principle object of the first Crusade, which commenced under the auspices of Pope Urban II., and preached by Peter the Hermit, in the year 1095, A. C.?

The avowed object was to deliver Jerusalem from the rule of the Mohammedans.

Did many engage in the mad enterprise, at the instigation of Peter, in Europe?

Every state, province, kingdom, duchy and empire, furnished men, horses, arms, military equipments and money.

Were there any men engaged in this enterprise?

The worst characters in Europe.

Did the Crusaders absolve themselves from all the obligations of domestic life?

The social and moral structure of society was disintegrated, or dissolved; the impulses of the passions were mistaken for the instructions of God's word; and thousands on thousands hastened towards Jerusalem, regardless of all domestic obligations.

Did this vast army ever reach the holy city?

The most of them miserably perished.

Did another host, better provided, soon follow the former?

Under Godfrey, of Bouillon, Baldwin, his brother, and other distinguished captains, a host of six hundred thousand foot were assembled and reviewed near the city of Nice, and led on to the rescue of the holy sepulchre!

Will men often act wickedly under the garb of religion?

Fanatics, under the guise of our holy religion, have caused more blood to flow, more tears to be shed, more groans

to be uttered, more hearts to be crushed, than from all other causes put together.

## THE FAITH OF LITTLE CHILDREN.

The faith of little children in prayer is illustrated to the observation of every mother in every household where religion is made a primary concern in the education, not merely in formal lessons, but in daily and lifelike examples. Mrs. Judson, in one of her familiar letters, gives the following account of her little son: "While we resided at Rangoon," says she, "the children became great cowards, and when we came over here [at Maulmain] I was obliged to take great pains to break it. One night Edward, who slept in a little room by himself, called out that he was 'afraid,' and would not be comforted. I have never taught them a prayer to repeat, because I do not like the formality, but I assist them in discovering what they need, and then have them repeat the words after me; so I prayed with little Edward, kissed him good night, and left him apparently satisfied. Pretty soon, however, I heard him call out, as though in great distress, 'O God!' The poor little fellow had not sufficient acquaintance with language to know what to say next; but this uplifting of the heart evidently relieved him, for in a few minutes after he again called out, 'O God,' but in a tone much softened. I stepped to the door, but hesitated about entering. In a few minutes he again repeated, 'O God,' but in a tone so confident that I thought I had better go back to my room, and leave him with the great Protector. I heard no more of him for some time, when I at last went in, and found him on his knees fast asleep. He never fails now to remind me of asking 'Dod to take care of him,' if I neglect it, and I have never heard him say a word since of being afraid."

The following instance was related to me by a lady: "In one of the towns of the far West a farmer sent his little daughter of six years with a younger brother after the cows. The sun was shedding his clear beams over the landscape, and, though near the close of day, the birds and the flowers were still so attractive as to lure the little pair thoughtlessly into play, till the approach of twilight warned them home without time to get the cows. The father, as a discipline to them, sent them back. They returned, but had not gone far, before gray twilight cast its darkening shadows over wood and field. From timidity they grew thoroughly afraid; and as the shades of evening thickened the younger asked his sister how far she thought they were from home? In her fright, and unused to measuring distances, she answered, 'Ten miles.' He asked if there were any wolves in that part. She said there were. At this the little fellow began to cry. They went on, hand in hand, a little further, when she, animated with a sudden courage, said to her brother, 'Now we will stop here and pray; for I've seen mother, when she was in any trouble, pray to God for help; and we will pray to God, and he'll send an angel to take care of us, or else he will send some one from home to fetch us back; so don't cry now.' At this they both knelt down, and the sister first confessed their sin of disobedience in not getting the cows the first time, and then prayed to God. When they arose she comforted her little brother, and assured him that God would take care of them. Presently a voice from behind in the dark called them: It was the well known voice of the father. 'There,' said the sister, 'I told you that God would send some one to take care of us.' The father had, indeed, sent them back as a correction, but had followed unobserved in the distance, and had approached at length near enough to overhear this last conversation and prayer." Here are simple prayer and faith as truly exercised and as acceptable to God as the faith of Abraham. Sorrow for sin, contrition, repentance, confession, gratitude, praise and whatever belongs to prayer and worship, are as easily comprehended by the child as a simple petition. The analogies of these devout exercises are found in the social relations. What the child does religiously toward God is but a spiritual and sanctified direction of the faculties in a class of actions which it early learns to perform in the social and moral relations to the parent and family.—Hibbard's Religion of Childhood.

PROTESTANT.—Honored name is that of Protestant. It is of German origin; originated at the diet of Spire, in Germany, in 1529. Some of the members of the diet entered their solemn protest against the right of boards, secular or ecclesiastical, to resort to force in order to secure obedience in matters of faith. They expressed their willingness to obey the emperor and the constitutional church authorities in all "dutiful and possible matters," but when ordered by those persons to do what in their own judgment and conscience was antagonistic to God and Holy Scripture, they entered their solemn and decided protest. They dared with emphasis to say no, and to act accordingly. Such being the original signification of the word Protestant, no wonder that it is invested with honor. Those were noble men who in those early days, and in such trying circumstances, dared thus to protest, and the blessed influence of their

voice and conduct has flowed down through the centuries to our times. The word Protestant, which in 1529 in Germany designated but a few choice spirits, has in 1864 become a collective title for all Christian denominations, by whatever name called, who proclaim the Word of God to be the only rule of faith and practice. May the period never come when in this sense there shall not be Protestants; and may the season soon arrive when the honored name shall become general by embracing the Roman Catholic and eastern churches.

## ABOUT WHITEWASHING.

The time for cleaning and fixing up has come, and one of the most important items is whitewashing. We often wonder that people do not do more at this. How much neater and more cheerful a whole place looks, if a few hours are spent in whitewashing the fence, the outhouses, the cellars, etc.; it changes the whole appearance of the homestead. One day's work thus expended will often make a place twice as attractive and add hundreds of dollars to its saleable valuation. Whitewashing in a cellar with lime not only makes it lighter and neater, but more healthful, also. For cellars, a simple mixture of fresh slacked lime is best. For house rooms, the common "Paris white," to be bought cheaply, is very good. We take for each two pounds of whiting, an ounce of the best transparent glue, cover it with cold water over night, and in the morning simmer it carefully without scorching, until dissolved. The Paris white is then put in hot water, and the dissolved glue stirred in, with hot water enough to fit it for applying to the walls and ceilings. This makes a very fine white, so firm that it will not rub off at all. When common, fresh slacked lime is used, some recommend adding to each two and a half gallons (a pailful) two table-spoonsful of salt and half a pint of boiled linseed oil, stirred in well while the mixture is hot. This is recommended for out-door and in-door work. For an out-door whitewash, we have used the following with much satisfaction: Take a tub, put in a peck of lime and plenty of water to slake it. When hot with slaking, stir in thoroughly about a half pound of tallow or other grease, and mix it well in. Then add hot water enough for use. The compound will withstand rain for years.—American Agriculturist.

MAGNANIMOUS.—Vice-President Hamlin regards the nomination of Hon. Andrew Johnson just as a patriot should, in this day of rebellion and strife. He heartily commends the nominations of the Baltimore Convention and not forgetting his old friend and associate, he speaks of his eminent ability, rare and unsurpassed integrity, persuaded that he will bring the nation out of its difficulties and plant it on the eternal principles of liberty. Such a course will disappoint the enemies of the government, for already they have expressed the conviction that it would "make a row," and it is charitable to suppose that the thought was father to the wish. It makes little difference to us, to what party a man now belongs or ever did belong. We want a country—a home, and we utterly despair of it so long as party issues and party aims only are regarded. It is no time for party skirmishes, party quibbles or party flinches, and he who cannot now see beyond party, is either short-sighted or willfully blind. Mr. Hamlin merits and will receive the praise of the true patriot.

LAWYERS IN ENGLAND.—In England it is no easy matter to become an attorney and solicitor. Since 1843 and 1861 the process is as follows: Before one can be articulated, even as a clerk, he must pass an examination before special examiners, and be able to write from dictation; must possess a knowledge of composition, grammar, geography, history, &c., and submit to questions on some subject in Latin, German, French, Spanish or Italian. If successful, he must next be articulated to a practicing solicitor, paying a premium for his articles of from 5 to 100 pounds, according to the respectability of the office into which he enters. In London the fee is as high as 200 or 300 pounds. On these articles a stamp duty of 80 pounds is also paid. And the term of service under them is five years. When he is finally examined for admission he has to pay other fees of from 30 to 40 pounds, and as much more on being allowed to practice in the respective courts.

INTERESTING RELICS.—The Fall River (Mass.) News gives an interesting account of three valuable relics exhibited to the editors by Rev. Henry Baylies, and belonging to that gentleman. One is a copper plate on which is engraved a £4 R. I. bill, of date 1750; another a book, The Confession of Faith adopted by the Elders and Messengers of the Churches at Boston, May 12, 1580; and the third an original portrait of Franklin by Robert Fulton. The News suggests that Boston and Philadelphia should own the portrait, Rhode Island the copper plate, and Harvard University the book.

An Englishman, on his return from a hunting excursion in India, was asked how he liked tiger hunting. He replied, "It is very good sport as long as you

hunt the tiger; but if hard pressed he sometimes takes it into his head to hunt you, and then it has its drawbacks."

Time has delicate little waves, but the sharpest pointed pebble, after all, becomes smooth and blunt therein at last.

## Notices.

REMOVAL.—Messiah's Church (Evangelical Advent) in New York, on and after May 8, will (D. V.) worship in their Chapel, at No. 7 Seventh Avenue, between Greenwich Avenue and Twelfth Street. Services every Sabbath at 7½ A. M., and 3 and 7½ P. M.—The prayerful support and cooperation of all Christians is solicited.

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Boston, Jan. 9, 1864.

1864. Eclectic Magazine. 1864.

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[For Terms, &c., see Fourth Page.]

## Communications.

[Original.]

### ONCKEN'S MISSION IN GERMANY.

BY C. A. THORP.

As promised in my last letter I now proceed to give you a sketch of the Rev. J. G. Oncken's account of his labors in Hamburg, and the progress and present position of the work of his mission in Germany and on continental Europe.

He prepared his statement by observing that it would not be a novel thing for him to recount his experience and the result of his labors in the Lord's vineyard—as the seventy whom the Lord sent out returned and told what they had done, and the apostles and early Christians also met and rehearsed their labors, and told what the Lord had done by their hands; he was therefore treading on apostolic ground in making known what he had to say that night. And he thought we might spend an hour profitably in this way, and be induced to labor more and pray more, "and hope for the coming of our risen Lord." And truly we spent about an hour and a half with great pleasure, listening with breathless attention to the fascinating narrative he had to unfold.

He informed us that he was brought to experience a change of heart while residing in London, and went to Hamburg in 1823, with a burning desire "to tell the untold tale of love" to his German brethren. His first effort was in the English Independent Church there, and his first congregation consisted of ten persons, who had come out of curiosity to hear him. However, it pleased the Lord signally to bless that attempt, and to encourage him to persevere, and the result was that one of his hearers, a soldier who had fought under the Duke of Wellington at Waterloo, and had afterwards returned to Germany, was pricked in the heart and soundly converted; and this man became one of his best friends and co-workers for twenty-five years. Mr. Oncken encountered much opposition, but still his work progressed; people came to hear the "new religion," as they termed it. After a while he was brought up almost weekly before the authorities for preaching contrary to the law; yet he steadfastly maintained his labors. He was threatened, and ultimately cast into prison. The Senator or Chief of the Police, fancied that if Oncken was out of the way, the movement would fall to the ground. Judge of his dismay, however, on reading a letter which had been brought to the prisoner stealthily by his wife from one of his principal coadjutors, informing him of the prosperity of their cause—that they then had twelve preaching places, and many candidates waiting for his release to be received into the church—which letter had accidentally dropped from Oncken's pocket in his cell, and was seized by the jailer in wrath, and reported to the Senator. On his release the Senator warned him against returning to his former course; when he replied "he would have to begin just where he left off." He knew the consequences—and said yes, he knew he must go back to prison.

Referring to prison life, he said he was never happier than when in prison; his joy was great, his confidence strong, and he had sweet communion with God. He is now on a "begging-tour," but he would infinitely prefer prison life to his present employment. He expressed himself strongly against missionaries going begging, and remarked that missionaries, and all engaged in evangelical work should never on any account be diverted from their proper work to go begging; nor did he think there would be any need of it if Christians were conscientious in providing funds for carrying on the Master's cause.

After his release he had considerable success in preaching in his own hired house, and the number of hearers kept increasing until his house was filled, both the chambers and below! It now became evident that they must try to get a larger place to accommodate the people. They therefore looked out for a suitable building, and took a warehouse belonging to a Jew, with a view of appropriating it as a place of worship. But then came the consideration that their meetings would no longer be secret;

that they would in all probability be interdicted, and their pastor be again cast into prison. They therefore hesitated as to using the place, and when only a week intervened before the time announced for opening it, they agreed to make it a special subject of prayer to God, that he would send them proper counsel, and open their way to use the place. This was the period when the great conflagration at Hamburg took place, which destroyed one-third of the city. The fire occurred in the middle of this week of special prayer; and Mr. Oncken conceived the humane and happy idea of going at once to the city authorities and offering the warehouse as a place of refuge for those who were rendered homeless and destitute by the calamity which had thus overwhelmed the city. The offer was accepted, and he and his friends spent the Sabbath appointed for the opening services, not in formal worship, but in works of necessity and acts of mercy, in removing the destitute, and comforting the distressed; and Mr. Oncken amused and interested us by narrating some of the incidents of that day. The deacons and leading men took good care of those under their charge, and kept perfect order, by which the police and the authorities were utterly astonished, for while there was a total absence of drunkenness, quarrelling and disorder there, there was at all the other refuges so much of these evils that the police had frequently to be called in to preserve the peace and maintain order. This circumstance, accompanied by the fact of their generous and prompt offer to give their premises for this purpose, produced a most favorable impression in favor of Mr. Oncken and his associates on all classes of society. And when their place was at liberty they used it for religious worship, rightly concluding that after what had occurred, the authorities would never have the cheek to interfere with their assembling there. Thus the Lord opened their way, and his word had free course and was glorified. After this they had no more direct opposition, I think, from the authorities in Hamburg; though they still had to contend with the hostility of some portion of the citizens. At times they were made sensible of an interference by the "mob-ocracy" of the city, who would try to interrupt the services and break up the meetings. The converts were also often severely tried, and their new professions put to unpleasant tests—especially men who were employed amongst a number of other workmen.

The difficulties of prosecuting an evangelical mission in Germany, he said, were many and various. The Reformation effected under Luther was not a perfect work; and the Lutheran church not only retained some errors in doctrine, but had in itself some elements which must sooner or later be productive of evil. He instanced State-churchism, and showed that State churches were a curse, and almost inevitably led such churches to become persecutors of those who differed from, or opposed them; instancing the conduct of several nations, even in modern times, on this point. True, they had been released from the Pope of Rome, but they had got thirty-three popes in his place! as all the sovereign princes place themselves at the head of their own churches. The Germans, he said, had not attained to liberty of opinion, they did not understand the principles of religious liberty in their true elements, nor did the reformers themselves.

The Lutheran churches in Germany had been pervaded, at the close of the last century, with a dead orthodoxy, which was chased away by the spirit of French infidelity; and so fearfully has this flood of infidelity devastated the land, that in the early part of his mission, scarcely could a pastor or schoolmaster be found who truly believed in the inspiration of the holy Scriptures—and as a natural consequence public worship failed.

The reverend gentleman also dwelt a little upon the doctrines of priestly confession, absolution, baptismal regeneration, and confirmation, held by the Lutheran churches, and with which he has to contend in prosecuting his work.

As is well known to those who have read anything of Mr. Oncken's labors, his work is not confined to Hamburg, but is spread through all the states and kingdoms of Germany, and northern and southern Europe, for he has coadjutors laboring and churches formed or forming, not only in Germany, but in Russia, Denmark, Sweden, and Norway, and also in France, Switzerland, &c. It seems almost incredible to some, and a marvel to all, how his labors and influence can have spread over such an extent of country, within such a time, and under such disadvantageous circumstances. And to get a clear understanding of the subject it is necessary to note, and study, and comprehend what is recorded in Acts 8:4 and 11:19-21. At the outset of his ministry he was convinced that the success of the apostles as recorded in the book of the Acts, was not accomplished by themselves alone; and in elucidating this point he repeated with great force and emphasis the words above referred to: "And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and

Samaria, except the apostles. . . . Therefore they that were scattered abroad went every where preaching the word." And they "travelled as far as Phenice, and Cyprus and Antioch, preaching the Word to none but unto the Jews only. And some of them, when they were come to Antioch, spoke unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number turned unto the Lord."

This showed how all the disciples became useful laborers, spreading the light they had received, and how God owned their efforts and gave abundant success. Mr. Oncken considers that every really converted man and woman are fit to become teachers of their fellow men—that all have an influence and an ability to do something in spreading abroad the truth and making known the name and love of Jesus. And in his church it is made a condition with every member on entering it, that he is bound thus to lay himself out in his Master's cause. And Mr. Oncken's conviction is, that until we return to this mode of diffusing the Gospel, as adopted by the early Christians, we shall never find the success which accompanied their labors. This people do a great deal in the distribution of tracts, as also of Testaments and Bibles; they moreover employ a large number of colporteurs; but independent of the latter, the members do immense good in this line, notwithstanding that their distribution is prohibited in many places and often subject the donors to imprisonment.

One of the means appropriated for spreading the Gospel in Germany is peculiar and interesting. It is a custom among the young men of Germany as soon as they have served their apprenticeship, to travel extensively. They never think of setting up in business until they have "seen the world," and been at other places to improve themselves—frequently not returning until they have been absent four or five years; and many of these youths find their way to Hamburg. If such are happily brought to know God's love amongst Mr. Oncken's people, they are generally prevailed upon to remain in Hamburg as long as they possibly can—say two or three years, during which they are carefully instructed in Divine things, and trained for future usefulness—and then return home with a heart burning with love to God, and joyfully conscious of God's love to them, of which they are yearning to tell their parents, and brothers and sisters, their sweethearts, and the companions of their youth; and they are also furnished with tracts, &c., so that they become centres of missionary effort in their distant abodes.

An interesting account of the journey of one of these youths was narrated by the lecturer, a sketch of which I will try to annex, or send you by the next mail.

My present paper is being extended too long, I find, and I must therefore draw it to a close.

In Germany, they have now, said the lecturer, fifty-six churches, and eight hundred and fifty-five preaching stations, besides churches in other parts of Europe, and numbering altogether, upwards of ten thousand members. Mr. Oncken calculates, that taken into account those who have died in the faith and those who have emigrated to foreign lands, quite thirty thousand souls must have been brought to the Saviour through the efforts of himself and his fellow laborers.

His mission to England at this time is to seek pecuniary assistance in carrying on the work in places where there are no churches, or where the churches are too small, or too poor to sustain the laborers; quite a number of colporteurs are employed, and although their wants are not large, and their remuneration very small, yet they cannot be sustained without funds. They have derived considerable aid from the United States, in past years, both in tracts and money; but since the unfortunate and dreadful war broke out in that country, their supplies thence have been stopped or greatly diminished, and Mr. Oncken has been obliged to appeal to the liberality of British Christians for help, in order to prevent many of his colporteurs and agents being recalled from their spheres of usefulness.

[Original.]

### A MINISTER'S WISDOM.

I have seen a great many ministers in my day—many good ones, and more not so good. I have seen them both young and old; talented and untalented; educated and uneducated; eloquent and uneloquent; fervent and cold; argumentative and persuasive; poetical, philosophical and theological. I have seen them stay long and stay short; to be useful and accomplish nothing. Here, I must add I have seen them called, and go uncalled; seen them appointed and installed, and ordained; hired and labor for nothing, and amidst it all, there is one qualification of great importance, I think, which I never knew to be required yet, by church or council, conference or bishop, but which ought to be, and faithfully, exercised by every preacher of the Gospel. It is to know when his usefulness is closing, or when to resign, and go away. It is not to stay and hang on, when not wanted. It is to know how to

give a church a free, fair chance to change, and obtain another. It is not to break up, or run down a church to death. It is to know how to leave in good feeling, so you can come again, and they be glad to receive and hear you. To avoid the trial, ill feeling and talking, and storm, and disunion, that frequently occurs by holding on.

In a word, not to destroy the good you have done, or the church where you have labored, when another can do better, or be more acceptable.

A minister will always have a circle of friends to urge him to stay, and by their activity to keep him, and the reluctance of most to act against a pastor, he may stay years, when it would be better for him and them for him to leave. And most would say so if they could think it wise to speak their thoughts. It would be enough, if a few sound in judgment and piety, think and say so; for a few such, discouraged, or in opposition, will stop the usefulness of the minister, and the prosperity of a church. Resign—the sooner the better. I would always pray that I might know how and when to leave a church in peace and prosperity, instead of discouraged, split, or in a storm.

OSERVER.

[Original.]

### ANSWER TO PRAYER.

Bro. Litch—There are, doubtless, many who never pray for the perpetuity of the government of the United States, or any other, professing to believe that all earthly governments will soon be superseded by the establishment of Christ's kingdom, and are not worth preserving. There are, however, many others not identified in this belief, who do pray unceasingly for the overthrow of the rebellion and the restoration of peace to the nation, and no doubt their prayers have been answered in many instances. The following is a striking one:

At the Union prayer-meeting at Tremont Temple, last Fast-day of this State, a lady stated that one night she was deeply impressed to rise and pray for her son, who was at sea. She afterwards learned that he had been captured in a vessel by the pirate Alabama, but was unharmed, and soon after set at liberty. Mr. Grimes, pastor of the Twelfth Baptist Church of this city, (colored,) then proposed that the Alabama should be made the subject of prayer, and he led in a fervent prayer; which was heartily responded to by the audience; that if there was no other way to stop the depredations of this pirate upon American commerce, she might be sunk in the bottom of the ocean; the fact that in a few weeks after she did go down, should strengthen the faith of all believers, and encourage the well-wishers, of the Union to continue praying and not faint.

D. N. SMITH.

[Original.]

### LIFE PICTURES FROM THE GREAT BIOGRAPHY.

CHAPTER II.

The sun shone proudly down upon the towering mountains, the lowly valleys and verdant plains of Moriah. Murmuring rivers gladdened the sunshine, wind through waving forests, while the birds held a holiday festival amid their drooping boughs. Melody from innumerable unseen sources filled the freighted air, and all the myriad voices of nature join in a general jubilee.

And the zephyrs gaily murmured,  
And the fountains laughed in glee,  
As they rolled through the valley,  
Speeding onward to the sea.  
A thousand sparkling dew-drops  
On moon's fair footstool lay,  
While a thousand rainbow colors  
Nested amid the spray.

Toiling up a steep and rugged mountain whose tangled thickets and rocky cliffs rendered ascent difficult and tiresome in the extreme, was an old man upon whose hoary head the snows of many winters had fallen. In his hand he carried a lighted torch and a large knife such as was used in those days to prepare the sacrifice that was offered unto the Lord. There was a strange mixture of majesty, tenderness and sorrow in the old man's face, as leaning on his staff he toiled up the rugged ascent. By his side was a young man of some three or four and twenty summers. Manhood sat lightly on his youthful head, and the curling chestnut locks fell gracefully over his shoulders or clung carelessly around the frank open brow. He carried in his arms several pieces of wood as he journeyed up the mountain side. They were apparently seeking for some place where they might build an altar to the living God. But where was the lamb for the sacrifice? What would they find on that mountain top to offer on God's holy altar? Such were the thoughts that were continually occurring to the young man's mind, as he assisted his aged father over the rocky mountain passes. Suddenly he broke the silence and exclaimed:

"My father!"

"Here am I, my son."

"Father, behold the fire and the wood, but where is the lamb for the burnt offering?"

Sadly the old man gazed in the face of his son, and his voice trembled with uncontrollable emotion as he answered:

"My son, God will provide for himself a lamb for a burnt offering."

An expression of surprise passed over the young man's face as he noticed the excessive agitation of his father, but he forbore asking any further questions, yet a thousand conflicting emotions passed through his mind.

At length they reached the desired situation and hastened to erect an altar, but as yet no lamb appeared for the sacrifice. The old man bowed in silent prayer, while his son kneeled reverently beside him. The light breeze almost reverently lifted the white locks of age, and with scarcely less reverential tenderness played amid the sunny

hued curls of youth, as both bowed upon that mountain top in humble adoration before the one God whose right to their heartfelt praise they willingly, gladly owned. Together, with uncovered heads, and hearts in unison with their humble position, they worshipped the Lord, and when they arose from their silent devotions, each having received heaven's own refreshing dews of grace, the old man said, while his agitation every moment visibly increased:

"My son, the God we worship, and to whom we have built this altar, appeared to me in Gerar, in the land where we have sojournd, and gave commandment concerning this thing. And God said, 'Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and there offer him for a burnt offering upon one of the mountains which I will tell thee of.' And now, here the old man's voice failed and sinking on his knees he clasped his hands and with a look of unutterable fondness, entreaty, and anguish combined, he faltered, 'God's will must be done, my son.'"

Had a thunder bolt at that moment descended to his feet he would not have been more surprised than at this sudden revelation of his father. For a moment he gazed wildly at the agonized face upturned to his, then, as the meaning, the terrible meaning of his father's words burned like a lightning flash through his mind, he turned away, and flinging himself upon the ground, he buried his face in his hands.

It was a terrible ordeal. There was a mighty struggle between human nature and almighty love. Life was very sweet to him. Every day it was opening fresh beauties around him; every day it was offering some new cup of joy to his lips, for him to quaff its sweetness, yet he had never disobeyed his father, never once thwarted his plans; and now a higher Power, which he had been taught to reverence above all things earthly, required obedience to his commandments; and, if he yielded, his life must pay the forfeit. He was young and active; his father was already bowed with years. Full well he knew that if he opposed his will to that of his father, that father had not strength to enforce obedience. Life and death struggled for the mastery.

Fiercer and fiercer grew the strife in the young man's mind; deeper and deeper burned the fires that those terrible words had kindled into his very soul. While he yet remained, this undecided, his father laid his hand upon his arm and his voice shook with the mighty workings of his soul, as he said:

"My son!"

There was a world of tenderness and love in that voice, that pierced his very heart. Could he bring down the gray hairs of his father with sorrow to the grave by his disobedience? Could he bring the curse of Almighty God upon that hoary head, by refusing to yield obedience to his command, as well as those of God? Full well he knew that his father's sufferings would far exceed his own, even if he yielded himself an offering upon the sacrificial altar; but he knew, too, God's curse was far more terrible than all of earthly pain and suffering. In imagination he saw his father bowed down under the fearful malediction of a justly incensed God; he saw himself an outcast from that father's house, while the brand of heaven's indignation rested on his brow, and a shudder ran through his frame. Better death a thousand times, than life at such a cost.

The struggle was ended. The love of life gave way before the love of God and filial duty, and he felt that he was ready to be offered upon the altar that his own hands had helped to erect. Turning toward his father he exclaimed, with an air of humble resignation: "God's will be done; even as He has commanded, so do unto me, my father."

The old man caught him to his breast, and while the tears rolled down his furrowed cheeks, and fell upon the bowed and curling locks that rested on his breast, he called down the richest blessings of heaven upon him. Ah, there had been a struggle going on in that old man's breast, almost as fierce as in that of his son. If that son had refused to yield to his behests, many an other in his place would have rejoiced; would have felt that he had done all that was required of him at God's hand. But not so with him. The young man before him was his only son, the child of his old age;

and he loved him with all the strength of a father's heart. He was the staff upon which he had hoped to lean, as he journeyed to the grave; all his hopes for the future were centered in him; in, and through him, and his seed, he had looked for the fulfillment of God's promises; and now, God had commanded to offer him for a burnt offering, and he must obey, or he felt that the maledictions of an incensed God would forever rest upon him. It was a mighty struggle, but faith triumphed. Faith in the infinite wisdom and goodness of his heavenly Father. Even though with his own hand he were to take the life that God, through him, had given, yet he felt that Almighty Power could breathe upon the senseless clay, and it would spring up to new life and activity; it would spring up, a monument of God's goodness, a lasting emblem of his power; it would spring up, to fulfill his promises and perform his work; and, although he felt that the barbed arrow of death, that pierced the heart of his son, would penetrate with a tenfold power into his own breast, yet he did not hesitate; for the smiles of heaven were more to him than all the untold riches and happiness of the world. With trembling hands he bound the victim upon the sacrificial altar, then bearing his breast, and grasping the knife, he raised it on high to strike the fatal blow.

What a sacrifice! A father offering up his own, his only son, the staff of his old age; severing, with one fell blow, the dearest tie that binds him to earth; crushing out at once all the fond hopes that had centered around that young life. Can it be that God will require such an offering at the hands of his servant? Surely, surely the trial has been sufficient and the Almighty will interpose before the fatal blow is given.

Hark! a voice trumpet toned echoes from the vault of heaven:

"Abraham, Abraham."

In an instant the cruel knife is stayed, the gleaming, quivering blade falls harmless at his feet, and the old man with trembling joy replied:

"Lord, here am I."

And that same trumpet voice pealed forth:

"Lay not thy hand upon the lad, neither do thou any thing unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

O, what a thrill of joy ran through that old man's frame; and scarcely less thrilling the tide that swept through the heart of his son. With shaking hands he severed the cord that bound him to the altar, then sinking on his knees he poured out his soul in thanksgiving before the Lord. The trial was ended, the trial of faith, and his son was restored to him, as it were from the very jaws of death.

As the two arose from their knees the young man exclaimed, pointing to a thicket near them:

"My father, behold the lamb for a burnt offering which the Lord has prepared for himself."

There it was, caught in the tangled wood, and they hastened to slay it and prepare it for the sacrifice. O, how truly the Lord will prepare, and provide the way, for all those that put their trust in him. Ah, that was indeed a thank-offering, whose smoke ascended on high from that mountain top. As they still lingered beside the altar, while they yet worshipped before God and praised him for all his goodness, and loving-kindness, the voice from heaven called the second time:

"Abraham, by myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Surely this is the same blessing that was pronounced upon Abram, on the plains of Haran. Can it be that this old man is the same who, years ago, we saw going forth from the land of his fathers, to gain the promised inheritance? Yes, it is, it must be the same; but time has silvered his locks, and bowed his manly form. And has he gained the haven for which he left the fond endearments of home and friends, to meet the toils and dangers that were yet before him in the untrod future?

Years have passed since last we saw him, but the promises are still his; and the glorious possessions are still in the future; he is still a stranger in a strange land. Famine and want have stared him in the face. His feet have entered Canaan, the promised land, yet the Canaanites had their possessions there, and his puny arm was too weak to drive them out. The Lord had bade him "lift up his eyes, and look to the north, and to the south; to the east, and to the west, for all that he saw he would give unto him, and to his seed forever." He had bade him "walk through the length and breadth of the land, for he would give it to him, for an everlasting possession." He had promised that "his

seed should be as the dust of the earth, that if a man could number the dust of the earth, then should his seed also be numbered." He had given him a son in his old age; he had called upon him to offer him upon the altar of sacrifice, thus proving his faith in God, for he had not withheld his only son from the Lord. And now, with a glad heart, rejoicing in the blessed assurance that had been given him, in the renewal of that promise, that had filled his cup of joy full to overflowing in days long past, he retraced his steps down the mountain side, leaning upon the arm of his son, who had been given back to his arms almost from the destroyer's land, from the jaws of death. Faith had met with its reward, in the outgushing fountain of happiness that filled his breast. For his obedience he had the blessed assurance that "in his seed all the nations of the earth should be blessed." What cared he for all the trials that awaited him. He felt that he in whom he trusted would faithfully fulfill all his promises, and although his own feet might never rest in the promised earthly inheritance, yet by faith he saw his children, and his children's children, an innumerable company "like the sand upon the sea shores," rejoicing in the possessions God had promised. Thus Abraham through obedience received the promises, through faith he already inherited the land.

Obedient to Jehovah's call,

They seek the promised land;

No threatening dangers can appall

That chosen household band.

Beyond the gloom bright cities rise,

White glorious visions greet their eyes;

And faith, with steady, cheerful ray,

Points out the steep and rugged way.

Far, far beyond the rising gloom

They view their ears, eternal home;

And, though dark shadows may prevail,

God's promises will never fail.

[Original.]

### THE LORD REIGNETH.

BY S. A. CORBURN.

So sang Israel's bard many centuries ago; and well might he add, "Let the earth rejoice; let the multitude of isles be glad thereof;" for what can give greater joy, than the assurance that amid the distracting scenes of the present world where strife and rebellion, anarchy and confusion abound, there exists an almighty overruling power, saying to the tumultuous waves of passion, pride, and self-will, "thus far shalt thou go, and no farther," one who will thence put an end to all wrong, and forever banish from earth all discordant elements, and establish a better, even a perfect and glorious state of things.

If this thought dwell so much in David's mind that he repeatedly expressed it as the introduction to his songs of praise, much more may we who live in these days, when all that is opposed to the reign of the righteous Sovereign of the universe is increasing in intensity, and bringing about more and more fearless results; much more have we reason to exclaim with joy, "The Lord reigneth; let the earth rejoice." Let nations rejoice; let individuals rejoice; let every loyal heart join in the jubilant strain; let it ascend as a grand chorus to the songs which united Christian hearts raise to Jehovah's praise; let it echo from the heights, and resound in the depths; let it be reverberated until all who will, shall have learned the glorious fact that the Lord God omnipotent reigneth.

But while we rejoice in the general supervision which the Lord exercises over the affairs of the world, we may truly rejoice in that other equally certain fact that the Lord reigns in the hearts of all true believers; and when we see the deplorable result of any other influence than that of the spirit of God, taking possession of the individual heart, we see at once what a blessed privilege, as well as an important duty it is to put ourselves into immediate and entire acquiescence in the government of God. Such as do this are safe; for he always reigns and rules just right; he never leaves his real children to feel that the sway which he exercises over them is tyrannical, or the restraint which he imposes irksome; though faithfully, yet lovingly, does he deal with his beloved; such may constantly hear Him saying, "I will instruct and teach thee in the way which thou shalt go; I will guide thee with mine eyes." O, rich instruction, blessed leading, safe guidance; and happy are they who from the heart can respond, "Thou shalt guide me with thy counsel, and afterward receive me to glory." What a reception that will be! to be welcomed by the Lord himself, and be ushered into that undescribed eternal state of glory, which is to be enjoyed by every loyal subject of Jehovah. When I think of the perfect wisdom, and almighty power of God, and the utter inability of man to direct his steps, my whole soul cries out, "Lord leave me not to grope my way alone through the dark winding path of life, but give me for good cheer along my pilgrimage, to know that the unseen though not unfelt Divine hand is leading me on to a glorious end; our path may be different from what we would choose, but if we have committed our ways to the great Director—if we suffer him to rule in our thoughts, and over our acts, we may find sweet rest in the assurance that all will be for our highest good—just



as we would choose had we sufficient wisdom. I have somewhere seen a fragment from one of the poets like this:

"With patient mind thy course of duty run;  
God nothing doth, nor suffers to be done,  
But thou wouldst do thyself conflict thou but see  
The end of all events as well as he."

If this thought be suffered to take possession of the soul, peace will fill it amid all the emotions of a world like this; such a one will know from happy experience the truth of that outburst of the inspired penman: "Great peace have they that love thy law, and nothing shall offend them."

We have before made allusion to the glorious future of those who submit themselves to the Lord's reign as individuals while in the present state; the Word of God plainly declares that the Lord Jesus is coming to earth to reign in person over such; the majesty and splendor of his reign has formed the theme of the most glowing declarations of prophets, and the hope of the saints of all ages; the most lofty and emphatic language has been employed to express the glory, the extent and the duration of Christ's kingdom and reign. Every opposing influence is to be swept away, and He is to reign without a rival; and while the signs of times betoken the commencement of that reign to be very near, Christ's disciples may well lift up their heads with exultant joy. Soon will we realize what is now our most glowing anticipations when we sing—

"Jesus reigns, the shout is sounded,  
And its joyous echoes roll;  
Yes, he reigns, the great Messiah,  
In immortal glory crowned.  
Israel's hope and earth's desire—  
Now triumphant and renowned.  
Hail, Messiah! reign forever!  
Hail, Emmanuel! Lord of all!"

Till that glorious time shall come, let us fully acquiesce in Jehovah's right to govern all his creatures, and find our richest consolation in the thought that "The Lord reigneth."

Haerhill, July 2, 1864.

#### LOVE FOR SOULS A TRUE TEST OF A RENEWED HEART.

Dr. Guthrie gives the following incidents to illustrate the truth that there is no better evidence that we have received the nature as well as the name of Christ, than an anxious wish to save lost souls:

"Years ago, and in a parish which I knew, there lived a woman notorious in the neighborhood for profane swearing, habits of drunkenness, and manners rude; course, as well as irreligious. She feared not God, neither regarded man; and trained up her children for the devil. One evening she happened to be within earshot of a preacher; and as he was emptying his quiver among the crowd, an arrow from the bow drawn at a venture, was lodged in her heart. Remarkable example of free, sovereign, subduing grace! She was converted. Her case, as much as that of the thief on the cross, of the jailer at Philippi, of Saul on his way to Damascus, was one of instant conversion—day burst on her soul without a dawn. She hastened home. She found her family asleep, and saw in each child a never-dying soul, that her own hand had rocked into deeper, fatal slumbers. Seized with an intense desire to have them saved, she could not delay the matter till to-morrow, and so rushing on the sleepers as if the bed beneath them had been in flames, she shook them, woke them, crying, Arise call upon thy God! And there at the midnight hour, with her children kneeling round her, her eyes streaming with tears, her voice trembling with emotion, did that poor mother cry to God, that he would have mercy also on them, and pluck these brands from the burning.

Near by the dwelling where a mother roused her children from their beds to flee, not from a house on fire, but from the fire that is never quenched, stood the cottage of one whose joy over a converted sinner carried as away to the heavens, where angels rejoice over one sinner that repenteth. He had long been a Christian; not so his wife, from whose side he had often stolen in the dead of night to pray for her salvation. He continued instant in prayer. Mothers, sisters, all who carry others in their prayers to the throne of grace, pray on! God's time to answer—the time to favor her at length came. She was smitten; seized with anxiety; pierced with convictions; but she could find no peace. She walked in darkness, and had no light, and giving herself up for lost, once said, for instance, when her husband and she had lain down for sleep, if you should die before to-morrow, it will be happy for you; if I should, farewell, an everlasting farewell—I shall open my eyes in torment. But the time of her redemption drew nigh. She had soon in tears and was to reap in joy. A minister hearing of her distress, came to visit her. She was in the garden. Her husband left the house to call her. Who seeks me? she asked. Without forethought, as if the words had fallen from heaven on his lips, he replied, Jesus Christ seeks you! She started; an ashy paleness overspread her face; and, deeply affected, she followed him in silence to the house. There the man of God held up before her a bleeding, loving, dying Saviour. Prayer followed, and praise followed prayer; for while they entreated God, with strong crying and tears, the grave opened, and she that was dead came forth, to say, I confess that Jesus is the Lord, and to sing with Mary, My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour; for he hath regarded the low estate of his handmaiden—he that is mighty hath done to me great things, and holy is his name. And what did you do? I asked the husband. Do, sir? he replied; I sprang to my feet; I clasped her in my arms; I exclaimed, this our marriage day! and unable to restrain my joy, I cried Hosanna to the Son of David! Praise him, all ye his angels; praise him, sun, moon and stars; praise him, all ye orbs of light!

By their fruits ye shall know them. Grapes do not grow on thorns, nor figs on thistles—nor such fruits in any but renewed hearts. So to feel, proves what no profession can, that the same mind is in us that was in Jesus Christ; nor is there room to doubt that if you bear such saintly and

heavenly fruit, you are one with him who, communicating the influences of the Spirit to his people, as the tree does its sap to the boughs, hath said, I am the Vine, ye are the branches. Abide in me, and I in you."

#### JOSEPH GARIBALDI, THE ITALIAN PATRIOT.

HIS BIRTH AND BOYHOOD.

This wonderful man has written a sketch of his own life, in the Italian language; from a translation of which into English we have gathered some of its leading features and most interesting facts:

Joseph Garibaldi was born at the city of Nice, July 22, 1807, in the same house and chamber in which one of Napoleon's great generals, Marshal Massena, was born. Nice is a seaport, and his father and grandfather were sailors. Joseph had not much education; but like other boys born near the sea, he could swim when quite a child. He says: "When and how I learnt to swim I cannot at all remember; it seems to me that I must have always known how, and that I was born amphibious. Therefore, in spite of the little inclination which all who are acquainted with me know I have to sound my own trumpet, I will simply say, without believing I am boasting, that I am one of the strongest swimmers in existence. It must not then, be thought too much of, considering the confidence I have in myself, if I have never hesitated to throw myself into the water to save the life of a fellow-creature."

But he does not blame his father for not giving him a better education. The popish priests were then about the only teachers, and his father had good sense enough to see that they taught the boys nothing worth knowing, but rather to be only like themselves, idle and worthless. "As to my mother, Rosa," he says, "I declare with pride, she was the very model of a woman. Every son ought to say of his mother what I say of mine; but no one will say it with more perfect conviction than I do.

One of the bitterest of my life, and not the least, has been not to have been able to render her happy; but, on the contrary, to have saddened and made painful the latter days of existence! God alone can know the anguish which my adventurous career has given her, for God alone can know the immensity of the affection she bore me. If there is any good feeling in my nature, I loudly declare that it is from her I received it. Her angelic character could not do otherwise than have its influx in me. Is it not to her pity for the unfortunate—to her compassion for the suffering, that I owe that great love, I will say more, that profound charity for my country, which has procured me the affection and sympathy of my fellow citizens? Certainly, I am not superstitious, and yet I affirm this, that in the most terrible instances of my life, when the ocean roared under the keel and against the sides of my vessel, which it tossed like a cork—when bullets whistled in my ears like the wind of the tempest—when balls showered around me like hail—I constantly saw her on her knees, buried in prayer, bent at the feet of the Most High, and for me. That which gave me that courage at which people have sometimes been astonished, was the conviction I felt that no harm could happen to me while so holy a woman, while such an angel, was praying for me."

Again he says of his boyish days, "I passed the first years of my youth as all children pass them—amidst smiles and tears, fonder of pleasure than of work, of amusement than study; so that I did not profit as I might have done if I had been more steady. I entertained a profound pity for every thing that was little, weak or suffering. This pity extended even to animals, or rather commenced with animals. I remember one day finding a cricket, which I carried to my chamber; and there while playing with it, to unthinkingly the awkwardness, or rather with the roughness of childhood, I pulled off one of its feet. My grief was such that I remained several hours shut up, weeping bitterly.

Another time, when hunting with one of my cousins in the Var, I stopped on the banks of a deep ditch, where the washerwomen were accustomed to wash their linen, and where one poor woman was then so employed. I don't know how it happened, but she fell into the water. Young as I was—I was scarcely eight years old—I threw myself into the water and saved her. I only relate this to prove how natural the feeling is in me which leads me to succor my fellow-creatures, and how little merit there is in my yielding to it."

Here is another illustration of the saying, "The child is father of the man," in which his future adventurous spirit is foreshadowed.

"Tired of school, I one day proposed to three of my companions to run away to Genoa. No sooner said than done. We fastened a fishing-boat, and there we were, sailing away to the eastward. We were already off Monaco, when a corsair, sent by my excellent father, captured us, and conveyed us, covered with shame, to our homes. A priest who had seen us start had denounced us; whence, perhaps, arises my little sympathy for the priests."

This little incident, as we said, indicated the course which this restless Italian boy would pursue in future life; and such a life of romantic adventures we have seldom read.

JOHN'S LOVE COMPARED WITH PAUL'S.—Love in John's heart is something like a divine complacency and satisfaction—a calm, unruffled lake, the reflected heavens slumbering on its bosom, and the hills of holiness watching round it. It is much like what one can fancy a seraph's fervid fire. It cannot be hid. Blaze after blaze bursts forth, brighter and brighter still. John lies basking, so to speak, in the full sunshine of his Saviour's love, and so he seems as if he would faint just lie still and enjoy it. This is my rest; here will I dwell, for I have desired it. Paul, like the skylark roused from his lonely bed by the rising

sun, spreads forth his willing wing; away he soars to heaven, and, as he soars, he sings far above the world the praises of that Saviour who has called him out of darkness into his marvellous light. John's love was like his life; calm, still—either leaning on Jesus's bosom, or seeing vision's in the lonely, sea-girt Patmos. Paul's love was like his life, too—either journeying to Damascus, or shipwrecked on his way to Rome, or fighting wild beasts at Ephesus, or daring to carry the Gospel into the very palace of the Caesars.

#### THE ADMINISTRATION AND SLAVERY.

That veteran abolitionist, H. C. Wright, contributes to the Liberator the following list of anti-slavery "events" which have occurred since Mr. Lincoln's inauguration:

1. Emancipation in Northern Virginia.
2. Emancipation in Missouri.
3. Emancipation in the District of Columbia.
4. Emancipation in Maryland.
5. Slavery abolished and forever prohibited in all the Territories.
6. Kansas admitted as a free State.
7. Provisions made to admit Colorado, Nebraska and Nevada as free States.
8. Organization of Idaho, Montana, Dootah and Arizona as free Territories.
9. Recognition of the Independence of Hayti and Liberia.
10. Three millions of slaves declared free by Proclamation of the President, Jan. 1, 1863.
11. All Fugitive Slave Laws repealed.
12. Inter-slave trade abolished.
13. Negroes admitted to equal rights in United States courts, as parties to suits and as witnesses.
14. Equality of the negro recognized in the public conveyances of the District of Columbia.
15. All rebel States prohibited from returning to the Union with slavery.
16. Free labor established on numerous plantations in South Carolina, Louisiana, Mississippi, Tennessee and Arkansas.
17. Schools for the education of freed slaves in South Carolina, Tennessee, Louisiana, and in Eastern Virginia—where, till within three years, to educate the negro was punishable with death.
18. The wives and children of all slaves employed as freedmen in military and other service of the United States made free.
19. All negroes, bond and free, enrolled as part of the military force of the nation.
20. The loyal people of Arkansas, Tennessee, Louisiana, and Florida seeking a return to the Union on the basis of freedom to all, and of the abolition and prohibition of slavery.
21. The abolition and prohibition of slavery by an amendment of the Constitution passed in the Senate by a two-thirds majority, and by nearly the same in the House. Lost by lack of three or four votes, through the influence of Democratic members.
22. The nation, through its representatives in Baltimore, June 8, made the abolition and prohibition of slavery the basis of its governmental administration for the future.
23. The Federal Government forbidden to employ any man as a slave, in any capacity.
24. One hundred and fifty thousand negroes, mostly freed slaves, in the pay and uniform of the Government soldiers.

NATIVE MISSION HELPERS IN INDIA.—Rev. Ebenezer E. Jenkins, who has labored for twenty years in India, is a brother of Rev. John Jenkins, D. D., late pastor of Calvary Presbyterian church, Philadelphia, who was also himself for some years a Wesleyan missionary in that country. In a speech at the late anniversary of the Wesleyan Missionary Society, London, he stated the reliance placed upon native preachers in a way that shows more of the simple good sense of the primitive apostles than anything we have seen in modern times. He said:

"We intend to conquer India by means of Indian levies. European missionaries, unaided and alone, will never be able to convert India. So we draw our young men around us. We wear them from the gross vanities of their religion; and, by the teaching of God's Spirit, they are enabled to cast from themselves those fictions in which they had trusted as heavenly revelations. We take them into our counsels. They know the Gospel as well as we do. They can preach it as efficiently; they can proclaim it before an assembly as eloquently, and teach it in a class as impressively, as ourselves—aye, and sometimes more impressively; because the truth, coming from one Hindu has great power over another Hindu. The sophisms which they sometimes bring out in their conversations to puzzle or distract the foreigner, can never appear in the presence of a Brahmin who has been converted. Besides that, the arguments of race and of caste which they bring before us so frequently fall to the ground in the presence of a man who has been one of themselves. And when I have been preaching the Gospel in the highways of India, with a converted Brahmin by my side, or a Hindu of high caste, the people have disturbed us by noisy opposition; and he, casting his eye on the tumultuous throng, has hushed them in a moment, and has said, 'Why, you know that Hinduism is all a lie, and you dare not contradict me.' These are the men God is giving us. These are the men with whom we go forth. They are witnesses of the power of divine truth, and, in some respects, such witnesses as I have never seen in any part of the world."

POWER OF SACRED MUSIC.—Three centuries ago, or early in 1560, Bishop Jewel wrote to Peter Martyr: "Religion is now somewhat more established than it was. The people are everywhere exceedingly inclined to the better part. Ecclesiastical and popular music has very much conducted to this result; for as soon as they had once commenced to sing publicly in only one little church at London, immediately not on-

ly, the neighboring churches, but even the towns far distant, began to vie with each other in the same practice. At times you may see at Paul's Cross, after sermon, six thousand persons, old and young, of both sexes, singing together and praising God. This sadly annoys the priests and the devil, for they see that by these means the sacred discourses sink more deeply into men's minds, and that their kingdom is shaken and shattered at almost every note."

A NOVEL PLEA.—A judge relates the following incident that occurred in his practice: He was trying a pretty case, in which one of the parties was not able to pay counsel fees, and undertook to plead his own cause. But he found, in the course of the trial, that the keen and adroit attorney who managed the case for the other party was too much for him in legal strategy, evidently making the worse appear the better cause.

The poor man Mr. A., was in a state of mind bordering upon desperation, when the opposing counsel closed his plea, and the case was about to be submitted to the justice for decision.

"May it please your honor," said the man, "may I pray?"

The judge was taken somewhat by surprise, and could only say he saw no objection. Whereupon Mr. A. went down upon his knees, and made a fervent prayer, in which he laid the merits of his case before the Lord in a very clear and methodical statement of all the particulars, pleading that right and justice might prevail. "O Lord, thou knowest that this lawyer has misrepresented the facts, and thou knowest that it is so and so"—to end of the chapter.

Arguments which he could not present in logical array to the understanding of men, he had no difficulty addressing to the Lord, being evidently better versed in praying than pettifoggery.

When he rose from his knees, Esquire W., the opposing counsel, very much exasperated by the turn which the case had taken, said:

"Mr. Justice, does not the closing argument belong to me?"

To which the judge replied: "You can close with prayer if you please!"

Esq. W. was in the habit of praying at home, but not seeing the propriety of connecting his prayer with his practice, wisely forbore, leaving poor Mr. A. to win his case, as he did, by his novel mode of presenting it.

"I HAVE LIVED SEVEN YEARS WITHOUT CHRIST."—More than forty years ago, a little girl, seven years of age, stood weeping and trembling at the door of her pastor's study. In kindly accents she was invited in, and encouraged to open her heart, and tell what it was that so distressed her. "O, sir," she cried, "I have been a great sinner all my life. I have lived seven years without God and without Christ. Do you think such a sinner as I can be forgiven?" The good old minister told her that Jesus died to take away her sins, if she would believe in him, love him, and give him her heart, and then marked out a few chapters in the Bible for her to read, and prayed with her.

Soon peace and happiness filled her mind, and she told her mother she wanted to join the church. Her mother thought she was too young to profess Christ before men, and said to her, "My dear child, I am afraid you will go back to the world and bring disgrace on the Church of Christ." With a bursting heart and many tears, she replied, "Can't the Lord Jesus keep a child in the right way as well as a grown person? He has promised to take the lambs in his arms, and carry them in his bosom. I believe in him with all my heart. I know that I love him, and I want to obey him."

Her mother could resist no longer; she gave her consent, and the little girl was admitted to the church. She still lives, and has trained up a large family in the fear of God. Several of her children have also become members of the church.

The grandmother of this child was converted to God after she was ninety years old, and though she came to Christ at the eleventh hour, was permitted to work in his service for five years, when she crossed the river of Jordan with praises on her lips.—*Child's Paper.*

COMMUNION OF THE KING OF GREECE.—The venerable Dr. Jonas King, of Athens, writes May 20, that he has been called, in Easter week, to administer the communion to the king at his palace. He thus describes the transaction:

"Two or three minutes after my arrival the king entered; and, as I bowed to him, he came and gave me his hand in a cordial manner. He was arrayed in his royal attire, accompanied by the marshal of the palace and his Danish aid in uniform. His counselor, Count Sponeck, and Prof. Keppen, his teacher, were also present. The king and the others being seated, I stood in front of the altar, and made an address appropriate to the occasion, of about half an hour. To this they all gave the strictest attention, and, during a part of it, the king seemed to be moved even to tears. After the address, I offered the consecrating prayer, when the king came and knelt down on the step below the altar, just below where I stood. The others who were to receive the communion also came and knelt on his left, and I gave them the bread; after which I took the cup and gave thanks, they still kneeling, then gave them the wine, and concluded with the benediction. The king then arose, gave me his hand in the most cordial manner, and retired with him. The others did the same, and retired with him. His carriage was in waiting for me at the door of the palace, and conveyed me back to my dwelling. I was enabled to go and come, and perform the service, without the slightest inconvenience or injury to my health. It seemed as if God had helped and strengthened me for the performance of what I considered an important duty."

FAKE.—Much do men love fame. Much do they seek after it. But is this an object truly worthy of man? No. He who lives for fame alone is as likely to be a demon as a man. He is a beggar, asking that which others may give without the asking if they give at all. He lives for the shadow, and not the reality. Fame that is lived for is a bubble, hollow and thin, which bursts in attempting to secure it. To live for fame is to miss it. To make this the object of life is to fail. Real fame is that which follows, not that which is run after; that which comes, not that which is sought. He who lives nobly because he loves what is true and good, secures fame as the free gift of those who know him. Honest speech, brave deeds, heroic sacrifices, saintly lives, bring true fame. Nothing else can.—*The Nation.*

#### THE UNSPOKEN WARNING.

I am no believer in the supernatural. I never saw any ghosts; never heard any strange noises; none, at least, that could not be accounted for on natural principles. I never saw lights around the bed or heard knocks on the head-board which proved to be "fore-runners" of sickness or death; I never had dreams "come to pass," and to spirits, in the common acceptance of the term, since the days of the Fox girls, my very presence has been always a damper. I am not of those sort who are always on the look-out for signs and wonders; and if want of faith in spiritualization or supernaturalism is a sin, I ought to have been the last one to look for so marked a—you may name it what you please, I call it Divine interposition—as the one I am about to relate, all the witnesses to which—and they are not a few—are still living.

One bitter cold day in winter a merry party of us, nestled down under furry robes, went to meet an appointment with a friend living a few miles distant, with whom we were to spend the afternoon, and in the evening to attend a concert to be held nearby. The sleighing was delightful, the air keen and inspiring, the host and hostess genial, as the crackling fires in the grate, and the invited guests, of whom there were many besides ourselves, in that peculiar visiting trio, which only old-time friends, long parted, can enjoy. Restraint was thrown aside; we cracked jokes; we chattered like magpies, and not a little of our coming concert, which promised a rare treat to our unsophisticated ears. All went merry as a marriage bell, and merrier than some, till just before tea, when I was seized with an unaccountable desire to go home, accompanied by a dread or fear of something, I knew not what, which made the return appear not a matter of choice, but a thing imperative. I tried to reason it away; to revive anticipations of the concert; I thought of the disappointment it would be to those who came with me to give it up, and running over in my mind the condition in which things were left at home, could find no ground for alarm.

For many years a part of the house had been rented to a trusty family; our children were often rocked in the same cradle, and half the time ate at the same table; locks and bolts were things unused, and in deed as in word we were neighbors. In their care had been left a boy of ten years, the only one of the family remaining at home, who knew when he returned from school he was expected to bring in wood and kindlings for the morning fire, take supper alone with little Clara E., as he chose, and otherwise pass the time as he pleased, only that he must not go into the street to play or on the pond to skate. He had been left many times in this way, and had never given occasion for uneasiness; still, as this nameless fear grew upon me it took the form of a conviction that danger of some sort threatened this beloved child.

I was rising to go and ask Mr. A. to take me home, when some one said, "You are very pale, are you ill?"

"No," I answered, and dropping back in the chair, told them how strangely I had been exercised for the last few minutes; adding, "I really must go home."

There was a perfect chorus of voices against it, and for a little time I was silenced, though not convinced. Some one laid the matter before Mr. A., who replied, "Nonsense; Eddie is a good boy to mind, would do nothing in our absence that he would not do if we were there, and is enjoying himself well at this moment, I'll warrant."

This answer was brought to me in triumph, and I resolved to do as they said, "not think about it." But at tea my trembling hand almost refused to carry food to my lips, and I found it utterly impossible to swallow a mouthful. A death-like chill crept over me, and I knew that every eye was upon me as I left the room. Mr. A. rose, saying, in a changed voice and without ceremony, "Make haste; bring the horse round, we must go right away. I never saw her in such a state before; there is something in it." He followed me to the parlor, but before he could speak I was pleading as for dear life that not a moment be lost in starting for home; "I know," said I, "it is not all imagination, and whether it is or not, I shall certainly die if this dreadful incubus is not removed shortly."

All was now confusion; the tea table deserted, the meal scarce tasted; and my friends, alarmed as much at my looks as at my words, were as anxious to hurry me off as they had been to detain me. To me those terrible moments seemed hours, yet I am assured that not more than half an hour elapsed from the time my fears first found expression before we were on the road toward home. A horse somewhat noted for fleetness was before us, and with only two in the cutter—the rest staid to the concert, and made Mr. A. promise that if nothing had happened we would return—we went over the road at a rapid pace. I knew from the frequent repetition of a peculiar signal that that beast was being urged to his best, yet I grew sick with impatience at the restraint. I wanted to fly. All this while my fears had taken no definite shape; I only knew the child was in danger, and felt impelled to hurry to the rescue. Only once was the silence broken in that three-mile journey, and that was when, on reaching an eminence, from which the house was in full

view, I said, "Thank God, the house isn't on fire."

"That was my own thought," said Mr. A., but there was no slackening of speed. On nearing home a cheerful light was glimmering from Mrs. E.'s window. Before the vehicle had fairly stopped we were clear of it, and, opening the door, said, in the same breath, "Where's Eddie?"

"Eddie? why he was here a little while ago," answered Mrs. E. pleasantly, striving to dissipate the alarm she saw written on our countenances. "He ate supper with the children, and played awhile at marbles; then spoke of Libby Rose having a new picture book, and that he wanted to see it. You will find him over there."

With swift steps Mr. A. crossed the street to the place mentioned, and returned with, "He has not been there." Eddie was remarkably fond of skating, and my next thought was that he had been tempted to disobedience. I said, calmly, "We will go to the pond." I was perfectly collected; I could have worked all night without fatigue with my nerves in that state of tension, but Mr. A. said, "No, you must go in and lie down. Eddie is safe enough, somewhere about the village. I'll go and find him." But there was nothing in the tone as in the words to reassure me.

As he spoke, he crossed the hall to our own room, and turned the knob. The door was locked. What could that mean? Eddie was either on the inside or had taken the key away with him. Mr. A. ran round to a window with a broken spring, which could be opened from the outside. It went up with a clang, but a dense volume of smoke drove him back. After an instant another attempt was made, and this time, on a lounge directly under the window he stumbled on the insensible form of little Eddie, smothered in smoke! Limp and apparently lifeless, he was borne into the fresh, cold air, and after some rough handling was restored to consciousness.

From that hour I think I have known how Abraham felt when he lifted Isaac from the altar unharmed, in obedience to the command of the angel of the Lord. True, I had been subjected to no such trial of strength and faith! My father knew I would have shrunk utterly before it; yet, if it was not a similar messenger that whispered to me in the midst of that gay party an hour previous, I have no wish to be convinced of it, and were the book placed in my hands which I knew had power to rob me of this sweet belief, I would never open it.

Eddie said, on returning from school he made a good fire, and as the wood was snowy, thought he would put it in the oven to dry; something he had never done before. Then, on leaving Mrs. E.'s room, he went in for an apple before going to see Libby Rose's picture book, and it seemed so nice and warm he thought he would lie down awhile. He could give no explanation as to what prompted him to turn the key; it was the first and last time; but this could have made no difference in the result, for no one would have discovered the smoke in time to save his life. The wood in the stove was burned to ashes, but as the doors were closed there was no danger of falling embers setting the house on fire; and had we staid to the concert everything would have been as we left it, except that little Eddie's voice would never more have made music for our ears. Every one said that with a delay of five or even three minutes we should have been too late.

Many years have passed since then, yet now when the lamp of faith burns dim, and God and his promises seem a great way off, I have only to go back to this—the first, the last, and only manifestation of this nature—to feel that as a father careth for his children, so careth he for us. "Deliver us from evil, for Thine is the power," is no new formality, but words pregnant with meaning.—*Springfield Republican.*

#### THE COMING FAST.

If we had humbled ourselves as we should before this, the Fast appointed for the fourth of August would have been a Thanksgiving. The people of God have been to blame that they have not set an example to the nation of a humiliation corresponding to the enormity of our sins. The greatness of the judgments we have suffered, shows God's view of the greatness of our sins. But our humiliation has been slight.

We who hold the place of ministers and public teachers, have been to blame that we have not led the people in this thing, and have not wept as we should between the porch and the altar, over our own and the people's sins.

Now, on this coming Fast Day, let us not, whether in city or country, follow the plan we have sometimes adopted, of gathering two or three congregations into one house, there to spend an hour or two almost in vain so far as concerns the objects of the occasion, having our minds occupied with the novelties of the place and the occasion, and the pleasant things which the preacher may be quickened to say. But let every pastor collect his own people, all of them if any pressure will bring them there, in their own place of worship, and there speak to them of the awful judgments of God, and of the sins of themselves, pastor and people, which these judgments both indicate and measure, as well as of those national sins in which all the people are implicated, and see if God will not interpose for us, before we are utterly destroyed.

One of the sins—out of very many which honest searching will find—is our *unbelief*. We have believed in generals, we have believed in armies—first of white men, then of black men—we have believed in ships—first the wooden gunboats, then the iron-clads—we have believed in our own resources, so superior to those of the South, and God has terribly rebuked us, and shown that every one of these is contemptible without his blessing. And what little faith in God we have had, we have been afraid to profess without saying ten times as much about the use of the necessary means, from fear that people would substitute praying for working. Whereas an exclusive and earnest faith in

God, would have produced, as it always has, just the opposite effect; because in that case God would have worked in us and with us.

Now at last, before utter ruin comes on the whole country, let us, ministers and people, truly humble ourselves under the mighty hand of God, hope only in him, and most openly declare that God alone is our trust. Then shall five chase a hundred, and a hundred put ten thousand to flight.—*Cor. Congregationalist.*

#### The Advent Herald.

TUESDAY, JULY 26, 1864.

JOSIAH LITCH, EDITOR.

#### OUR TROUBLES AND THEIR REMEDY.

"There was not one house where there was not one dead." This was said of Egypt when the Lord was about to deliver his people from bondage, and it is almost as literally true of our country as of Egypt. Few families which have not been bereaved by war. And still the demand for more comes to us, and our husbands, fathers, sons and brothers must be given up to the perils of this desolating tide of war. That God's hand is in it, and we are scourged for our sins, who can doubt. "Shall there be evil in the city and the Lord hath not done it?" "I make peace and create evil. I, the Lord, do all these things." Such is the Divine declaration on the subject. Almost three and a half years have gone by since this bloody fray began. Probably two and a half millions on both sides have been called to the field, and one half or more of these are either dead or maimed for life. Our debts are counted by billions instead of millions. Thousands of wives are left in poverty and widowhood; and hundreds of thousands of children are left orphans and mothers childless. Has this heavy judgment produced its designed fruit? Is this nation humbled before God? Do we feel our guilt and penitently seek for pardon? We have had days of fasting and prayer appointed. This is as it should be, for God has ordained it. But how have those days been observed? Must not the same charge lie at our door as against Israel of old? "In that day did the Lord of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth; and behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine." Isa. 22: 12, 13.

How have our national fasts been observed by our people? Have we at all regarded those solemn days? Is it not true of us as was charged upon Israel? "Behold in the day of your fast ye find pleasure and exact all your labors. Behold ye fast for strife, and debate, and to smite with the fist of wickedness. Ye shall not fast as ye do this day." Isa. 58: 3, 4, 5. Had we the earnestness of the king and people of Nineveh in our fasting, we might expect to prevail with God. The command then was, "Let neither man nor beast, herd nor flock taste anything; let them not feed nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way and from the violence that is in their hands." Here was deep conviction of sin, earnest fear of God, sincere, practical repentance, deep humiliation before God, and fervent, faithful prayer. There was universal obedience to the king's decree. The result was as it always will be, when the same conditions exist. But our mock fasts, in which not one in twenty takes any interest, except to regard it as a burden, and those who do feel at all interested, go to the work half-doubtingly whether it will be of any avail, should be a provocation of the Lord.

We have been long enough accustomed to confess our neighbor's sin on our great fast-day occasions and to point to those wicked sinners, the Southern slaveholders. But we have seemingly forgotten that the slaveholder would have had slight temptation to his cupidity and tyranny, had not Northern people, connived at his oppressions by building and fitting out slave-ships for Africa, purchasing and consuming slave products, pleading for the slave system, and fellowshiping slaveholding professors and ministers. We forget that our Northern towns and cities have been built up with blood, and that the very stones are stained with the blood of Africa. We are verily guilty concerning our brother, and the gains of this ungodly traffic must be disgorged; and nothing but the most hearty repentance can be expected to remove the stroke.

Can the God of heaven look complacently on this greed of gain and lust of power at any cost? Can he regard with favor a people whose every act is an act of fraud upon the Government, and of oppression of the poor and needy, taking for speculative purposes the very bread from the mouths of the poor and needy? While all this suffering is going on, and the rich are waxing more rich, and the poor reduced to deepest distress, what pride, what luxury, what splendid equipage meet the eye at every turn.

The infidelity of the land, which sets God at defiance, and treats his word with contempt, is alarming. Well might he say as he once said; "Thou thoughtest that I was altogether such an one as thyself. But I will reprove thee and set them in order before thy face." God is not mocked. He has sent one of the most destructive wars upon us, ever known; and yet we have not returned unto him. He is now sending drought and our fields are drying up and vegetation withers. And yet we do not turn to him. Our commerce is being cut off and our merchandise fails; but still we do not repent. Our towns and cities are burned with fire, and pestilence sets its footprints in our midst; and still we do not return to the Lord. Shall it still be so? We now address those who have faith in the living God and fear his dreadful name. God promised to spare the cities



of God shall set themselves with all their heart to cry to him that he may cause war to cease, that he may send us showers from heaven, that he may avert the pestilence and spare our cities from the flames and commerce from the ravages of the enemy, but that he will be entreated and save us?

The incident related in another column by Bro. Smith, of the singular answer to prayer in the case of the Alabama should be humbly acknowledged to the praise of God's glorious name; and serve as encouragement to us to cry out unitedly and mightily to God for help and pardon. We most earnestly entreat each reader of the Herald to observe the coming national fast in the true spirit of the institution. Let heads of families be absolute in saying, if need be, "for me and my house we will serve Jehovah," "Commanding their children and household" on this solemn day, to an earnest observance of it throughout its hours.

#### BRO. OSLER'S VISIT TO PENNSYLVANIA.

**CENTRE COUNTY CAMP MEETING.**  
A camp meeting will be held in Union township, on land of Bro. William Brower, about 4½ miles from Milesburg, and one mile west of the Bellefonte and Phillipsburg Turnpike. Will begin on Thursday evening, July 28, and continue one week. Bros. Osler, Hollen and Lansing are expected to be present. Let the brethren and friends of the cause in the surrounding region rally and come up to these feasts of the Lord. We fit up the groves, we pitch our tents, and in the name of the Lord invite one and all to come and spend the allotted time in the service of the coming One. The coming of the Lord draweth nigh. As watchmen may be sounding the alarm, bidding men to repent, for the kingdom of heaven is at hand. As members of the body of Christ let us be at our posts, working, watching, waiting. As guilty and ruined, let us heed the "last call of mercy" flee for refuge and lay hold upon the hope set before us. Time is short—the moments are precious—may we spend them in preparing ourselves and others for the kingdom. Come one, come all. In behalf of the Church.

M. L. JACKSON.

Elder Osler will act as agent for the Herald and Visitor. We hope to receive through this series of meetings a good list of new subscribers, as well as payments from old ones.—En.

#### RISE ON WEEKLY NEWSPAPERS.

At a meeting of weekly newspapers publishers, last week, the following resolutions were unanimously agreed to:

**Resolved,** That the subscribers agree to advance the rates to subscription to our respective journals, from 20 to 50 per cent., by August 15th, 1864.

**Resolved,** That the subscribers will advance their rates of advertising from 20 to 50 per cent.

We have not yet united in this measure, but fully sympathize with those that have done so. Since our last paper has taken another rise, and now stands at 30 cents per pound, and will probably go still higher. But we prefer to wait the result of our former proposal, that all who can do so, send us one dollar per year extra, which will not oppress our poorer class of subscribers, as a fixed rise in price would do. But something must be done to meet the emergency.

#### LETTERS RECEIVED.

D. Bosworth, J. A. Conover, A. Spence, M. L. Jackson, T. M. Preble, 2; John Tucker, I. R. Gates, R. Hutchinson, G. W. Wilson, Nathan Champlin, R. Price, Reuben Jackson, Miriam Beckley, Jared Spaulding, N. M. Wilder, Phebe M. Richardson, Gilbert C. Brown, Mrs. D. Morehouse, Thomas Burchfield, M. S. Wicker, Desire Stone, J. F. Becker, Samuel Overturn, D. T. Taylor, 2; J. A. Heagy, J. M. Orrock, H. C. Sargent, Geo. D. Button, Wm. Pridoux, F. Gunner, C. P. Whitten, J. S. Bliss, S. A. Coburn, David White, S. D. Northrup, J. L. Lundy, C. C. Stebbins, J. R. Mann, E. J. L. Geo. Murphy, S. D. Marden, Sarah E. Thurston, A. Fairchild, S. K. Withington, R. R. Hill, Mary E. Brandt, A. Sargent, J. Gilbreth, Thomas Smith, S. Foster, M. F. Lawrence, Thomas Adamson, Heman Durkee, A. K. Werner.

#### ANSWERS TO CORRESPONDENTS.

ABEL CHILDS.—To July, 1864—\$6.00.  
SARAH A. FOX.—Visitors have been sent regularly.  
JUSTUS SPEAR.—You are correct about the letter.

#### News of the Week.

##### WAR NEWS.

The week has been prolific in rumors which have been contradicted in a few hours. At one time, all the rebel plunder was likely to be wrested from them; and at the next report, the rebels were going South and pursuit abandoned. At one time Atlanta was evacuated, and Sherman's forces in possession, and the next report is that a severe battle has been fought, but the rebels still hold the city. So various and contradictory in fact are reports that no one can tell what to believe.

The most startling and exciting report of the week was, that rebel commissioners had arrived at Niagara Falls, on the Canada side, to enter into negotiations with the Federal Government on the subject of peace and that Mr. Lincoln had authorized Horace Greeley to proceed there and open communications with them. In a few hours this was all pronounced a hoax. But the report developed the feeling of the people to a certain extent, and showed that they would stand by the President in his determination that his proclamation of freedom to the slaves shall be maintained at any hazard.

It is undoubtedly true that Johnson has been superseded in command of the rebels in Georgia by Hood, and that a battle has been fought near Atlanta between Sherman and Hood's forces, in which the rebels were defeated. And that the railroads south and

east of Atlanta have been destroyed by Sherman's cavalry. There seems to be but little doubt that the city must soon fall into the hands of Sherman.

A despatch from Memphis reports a victory of our forces under Gen. Smith at Pontotoc, and at Tupelo, on three successive days, gaining decisive victories over Forrest, Lee and Faulkner. Later reports say that he drove the rebels in five different battles; and that Gen. Faulkner and Col. Forrest of the rebel army were killed.

#### GENERAL NEWS ITEMS.

An English soldier has but four cents a day for spending money.

A bear was trapped on the Green Mountains last week, which weighed about a hundred pounds.

There are now 280,000 guns stored in the Springfield arsenal, of which 90,000 are boxed up ready for shipment.

In Collinsville, Ct., on Tuesday morning a drunken woman set fire to her bed, and her little boy of two years received dangerous injuries.

Miss Lucy A. Sinclair, of Lowell, died suddenly, Tuesday evening, from the effects of imprudently drinking and bathing in cold water while in a state of prostration.

The yield of thirty-seven silver mines in Nevada Territory is estimated at \$1,000,000 per month, of which the Gould & Curry mine furnishes \$450,000.

There are about one hundred and forty thousand sick and wounded soldiers in the hospitals throughout the country. This includes all those in camp hospitals, of which there are nearly fifty thousand.

England imported a hundred million eggs in the last four months, against eighty million in the same time last year. In the single month of April she imported 42,650,000 eggs, while the number in April, 1863, was 28,540,000 only.

News has been received to the effect that the Emperor Maximilian has sent invitations to Juarez, and other liberal chiefs, to come to the city of Mexico, and consult with him in reference to the affairs of the Empire. They refuse to do so. Maximilian resides at Chapultepec, some five miles from Mexico. Several ministers have been appointed to represent the new Empire, and sent to their destinations, but none as yet has been appointed for the United States.

The new enrollment just completed in the 3d district, Roxbury, Brookline, and part of Boston, foots up 15,163, and the one in the 4th district, the rest of Boston with Cambridge, Chelsea, North Chelsea and Winthrop, 15,520. The total enrollment of Boston is 22,244. In ward 7 of that city this enrollment numbers 887, while the old one 1,744, and in ward 12 the reduction has been from 3,800 to 2,333.

A large number of Hartford mechanics are leaving their homes for Nashville, Tenn., where they are to be employed on government work at \$3, \$3.50 and \$4 per day, with board and lodging furnished gratis by the government. Among them were a score or more of workers on engines and locomotives, and the balance included machinists and other classes of good workmen. The engine builders are promised \$4 per day and board.

**FOREIGN NEWS.**—There has been intense interest in England on a motion in the House of Commons by Mr. D'Israeli, to censure the government for refusing to afford Denmark active assistance against Prussia. After an excited debate on the 7th and 8th, the motion was lost, 295 against 313. In the House of Lords a similar motion prevailed 177 to 168. The Times of the 9th published nearly forty-two columns of the proceedings.

There are reports of negotiations which may result in peace between Denmark and Prussia. The Danes have shown great spirit, but it is useless for them to attempt to carry on the unequal combat much longer, and it is reported that Denmark will now be satisfied if she can be admitted to the Germanic Confederation, whereby she would have an honorable place in that anomalous empire. The Germans took 3,000 prisoners in the capture of the island of Als.

**TERRIBLE RAILROAD ACCIDENT.**—One of the most terrible railroad calamities that has happened in this country for years, took place on Friday morning last, on the Erie Railroad. It seems that 833 rebel prisoners left Point Lookout on the 13th inst., under the charge of 125 Union soldiers, bound for Elmira, N. Y. They reached Port Jervis in safety, whence the road to Lackawaxen Junction, a distance of 24 or 25 miles, is a single track. When two miles from Shohola, the train, consisting of 18 emigrant cars, running at the rate of 25 miles per hour, met a coal train of 50 cars, coming down the valley of the Delaware from Lackawaxen. When the trains came in sight of each other, they were not more than a hundred yards apart. The shock was tremendous.

More than half of the cars nearest the engine, were so broken as to be entirely useless, and the loss of life in these was appalling. In all, there were 64 killed, and 120 wounded. Some of the corpses were frightfully mutilated. A trench 76 feet long, 8 feet wide, and 6 feet deep was dug, in which the bodies were interred, in boxes, one being allotted to four rebels, and one to each Union soldier. Sanitary reasons led to this unceremonious disposition of the dead.

The telegraph operator at Lackawaxen, Duff Kent, informed the conductor of the coal train that the road was clear to Shohola, so that the blame for the collision rests specially on Kent, who, it is said, was intoxicated the night before the accident, but primarily on the managers of the road. It is reported that Kent has absconded. If it is true, as reported, that 8 or 9 accidents have occurred on this road within a fortnight, and that a knowledge of these does not come to the public ear, because the telegraph line, which is owned by the Erie Company, only

makes known what is for their interest, it is time the thing was investigated.

**IMPORTANT TO FARMERS, IF TRUE.**—Samuel Thorne of Duchess Co., N. Y., the great cattle breeder, stated in the New York Farmers' Club, that to prevent steers from jumping fences, he took a pair of scissors and cut off the under eyelashes. And the ability and disposition to jump is destroyed till they grow again. It may be easily proved.

**FIRES.**—The tannery of James T. Durrell, employing 20 or 25 hands, and that of Bridge & Co., employing 40 or 50, together with two large dwelling houses owned by the latter firm, were destroyed by fire on Saturday last at "Ayers City," in the southerly part of Lowell. Loss to both parties about \$150,000. Insured for \$65,000.

On Friday of the previous week, a serious fire occurred at Salmon Falls, N. H., destroying two mills with their appurtenances. The loss on this property, with the stock, is estimated at nearly \$650,000. Insured for \$225,000.

On Monday 18th, the largest conflagration which has occurred at Portsmouth, N. H., for twenty years, at least, took place, destroying from \$30,000, to \$50,000 worth of property. It originated in the paint shop of Elisha Tripp, occasioned, probably, by the boiling over of oil.

The freight house and several cars of the Norfolk County Railroad at Waterford, were destroyed by fire last week, and \$50,000 worth of cotton was burned.

The residence of H. Augustus Lothrop, Esq., the finest in Sharon, was burned on Monday, with the barn attached. Whole loss \$8,000.

A destructive fire occurred at Castleton, N. Y., which entirely destroyed the freight house of Barge & Co., a large hotel, four dwellings and two barns. Loss \$50,000.

**PORTRAITURE.**—A new era in portraiture is predicted from the discovery of Mr. Swan, who presents a solid, life-like likeness of any one, enclosed in a cube of crystal. The effect of the new process is to exhibit the subject of the portraiture with life-like verisimilitude, and in natural relief. You take up a small case, and look through what appears to be a little window, and there stands or sits before you, in a pleasantly lighted chamber, a marvellous effigy of a lady or gentleman, as the case may be. The projection of the nose, the moulding of the lips, and all the gradations of contour, are as distinct as if an able sculptor had exercised his skill; but the hair and flesh are of their proper tint, and the whole thing has a singularly vital and comfortable look. Indeed, were it not for the reduction in size, it would be difficult to avoid the belief that an actual man or woman, in ordinary dress, and with characteristic expression was presented to your eye. The Swan system is about to be introduced into the United States.

**MOLASSES.**—Every one of our readers has probably observed the hygroscopic property of molasses. When molasses candy is first made it is dry and brittle, but if it lies a few hours exposed to the air it becomes soft, sticky, and limber; this results from its hygroscopic property—its affinity for water—its absorption of moisture from the atmosphere. When the little cakes, called ginger snaps, are taken from the oven, they cannot be bent without breaking, but in the course of the day the molasses which they contain absorbs so much water from the air as to make them moist and soft.

It is possible that a valuable patent might be secured for some mode of protecting sticks of molasses candy from the action of the atmosphere, and thus preserving them in their dry and brittle condition. Perhaps a thin coating of gum-arabic, or other edible gum, might answer the purpose.

Molasses is used in the making of printer's rollers, its hygroscopic property preventing the rollers from drying. It is probable that if more general attention was called to this property of molasses, many other applications might be found for the substance.

**ENGLISH PEALS OF BELLS.** A correspondent of the Builder says: "We have now in London and different parts of the United Kingdom about fourteen peals of twelve bells; 50 peals of ten bells; 600 peals of eight bells; 700 peals of six bells; and about 400 peals of five bells; and a great number from one bell to a chime of four bells; and all these peals of five to peals of twelve bells cost each from £300 to upwards of £2,500. So you see what a merry ringing island England is; and a melodious peal of bells is perhaps not less captivating than the finest tuned instrument ever yet invented."

**THE FREEDMEN.**—The interests and claims of the freedmen now coming under our influence, and thrown upon our hands, occupied considerable attention, and a working plan was organized by the appointment of committees at Indianapolis and Philadelphia, to provide means for their education and moral training. The various boards of the church were encouraged to greater efficiency, and measures taken to increase the supply of Bibles, and religious books, to be distributed in the army, the navy, and among our prisoners.

**COAL FOR THE GOVERNMENT.**—The army and navy, at the present time, require an enormous quantity of coal, and there has lately been a great difficulty in obtaining it, owing to a strike among the engineers and firemen on the Reading railroad. As there was no prospect of arranging the difference between the company and their workmen the Government adopted the decided measure of seizing the road and its branches and employing men who had been engaged on its railroads in Virginia.

**THE RAINING TREE.**—The island of Fierro is one of the most considerable of the Canaries, and I conceive that name to be given it upon this account, that its soil not affording a drop of fresh water, seems to be of iron; and indeed there is in this island

neither river nor rivulet, nor well nor spring, save that only by the sea-side there are some wells; but they lie at such a distance from the city that the inhabitants can make no use thereof. But the great Preserver and Sustainer of all, remedies this inconvenience by a way so extraordinary that men will be forced to sit down and acknowledge that He gives in this an undeniable demonstration of His wonderful goodness and infinite providence. For, in the midst, there is a tree which is the only one of the kind, in as much as it hath no resemblance to any of those known to us in Europe. The leaves of it are narrow and long, and continue in a constant verdure, winter and summer; and its branches are covered with a cloud which is never dispelled, but resolving into a moist, causes to fall from its leaves a very clear water, and that in such abundance that the cisterns which are placed at the foot of the tree to receive it are never empty, but contain enough to supply man and beast.

**WORTH CONSIDERING.**—Hon. R. J. Walker, formerly Secretary of the Treasury of the United States, in a series of articles for a monthly magazine on American Finances and Resources, shows from official reports the striking advance of the free states over the slave states in the elements of wealth and material prosperity. By the census of the United States from 1790 to 1860, the total annual product of the free states exceeded that of the slave states more than two to one in proportion to the population, and including commerce, nearly three to one. As regards education, in 1850 the ratio in favor of the free states was more than four to one, and in 1860 more than five to one. The agricultural products of the free states were \$2,527,676,000 per annum, and of the slave states \$362,321,000. The value of the lands of the free states was \$25.19 per acre, and of the slave states \$10.46. The product of the improved lands of the free states was \$26.68 per acre, and of the slave states \$11.55; while for each person it was \$131.48 to \$70.56.

**NAPOLEON'S RETINUE.**—President Fairchild writes from Paris to the Morning Star, giving a little idea of the provision made for the temporal comfort of the Emperor, Louis Napoleon. He says he keeps ninety-six horses for his own use, and that he is provided at the public expense with one grand almoner, two others not so grand, a vicar general, four chaplains, an ecclesiastical master of ceremonies, a grand marshal and four prefects of the palace, a governor of the Tuilleries, Louvre and Elysee, a governor of St. Cloud, a grand chamberlain, eleven other chamberlains, a private secretary, a grand equerry, fourteen other equeries, a grand valet, and seven other officers of the chase, a grand master of ceremonies and six assistant masters, two treasurers, twenty-five physicians and surgeons, a minister of the military household, an adjutant general, sixteen aid-de-camps, and other minor officers.

**GENEROUS CONTRIBUTIONS FOR THE SOLDIERS.**—A remarkable feature of the present war has been the generous and unprecedented liberality it has called forth in all parts of the North for the purpose of supplying the wants of the soldiers and their families. The total contributions from states, counties, and towns, for the aid and relief of soldiers and their families, it is computed, has amounted to \$187,200,609; and that the contributions for the care and the comfort of the soldiers, by associations and individuals, has been \$24,044,866; making a total, exclusive of the expenditures of government, of \$211,245,475. This only includes what has been done for the soldiers, and not the large contributions for the freedmen, the white refugees, the sufferers from the New York riots, or the starving poor abroad.

The Quebec Gazette publishes an interesting centenary number, containing, beside a variety of views of that city, a number of fac-similes of paragraphs and advertisements contained in its issues of a hundred years ago. Accompanying the edition as a present to the subscribers, is a fac-simile of the first number of The Gazette, June 21, 1764, which is a curiosity in its way, and well worth preservation.

#### Obituary.

##### DEATH OF JOHN G. L. HIMES.

We have already announced the decease of this highly esteemed and faithful brother, which occurred in Buchanan, Mich., June 22, 1864, aged 30 years, 4 months, and 22 days.

We had intended to give an extended notice of his life and death, and while waiting to obtain statistics for the purpose, we find the work already done to our hand, from the pen of his brother William, which we give to our readers. As a member of the Advent Church in Boston, there has probably been no one connected with it more highly esteemed by all than the subject of this notice, and his loss is deeply felt. So far as his connection with this paper is concerned, since it came into the hands of the A. M. Association, his efficient conduct of the mechanical department was highly satisfactory to the Association and to the patrons of the paper.

The memory of the just is blessed.

"We can hardly realize that he has gone from us. He filled so fittingly all the positions he was called to occupy, both in the church and in the world, and was so faithful in them all, that his being at his post, came to be considered a matter of course, and was as much expected as the sun was expected to rise in the morning, or day to follow the night."

In early life, he began to show this force of character. Thoughtful—carefully considering every subject worthy his attention, he did not make up his mind in haste; but he followed out the convictions of his mind regardless of any obstacle, that might appear in his way. It might well be said of him, "He conferred not with flesh and blood."

Where his conscience and intellect directed him, there he went; and what they told him to do that he did. This did not appear as obstinacy, but as a high-minded determination to follow the right.

When eleven years of age he went into the office of the Advent Herald to learn the printer's trade. He soon became a first-class compositor. But the confinement affecting his health, his attention was turned to that subject. In 1846 he attended a course of lectures upon physiology, Health and Hygiene, by Prof. Wieting. From this time the subject of health was one to which he devoted much thought. He immediately altered his plan of living, becoming very temperate in all things, especially in matters of diet, and his health began to improve.

Becoming interested in the study of music, before he was seventeen years of age he had bought himself a piano, with his own savings; and he learned to play upon it, by rising early, to practice before going to his daily labor. Thus he became a good musician, an accomplishment that eventually afforded great pleasure and comfort to himself and the family, and made him of great service in the church, in connection with the choir and musical services.

As early as 1843 he had religious impressions, but he took no decided public stand, till in the summer 1849; at the camp-meeting held in Champlain, N. Y., that season, he professed his intention to live that life which he afterward adorned by his well-ordered living and godly conversation. He was afterwards baptised by Eld. I. H. Shipman, in Waterbury, Vt., and joined the Chardon St. Church of Boston, where he continued a member till his death.

He was soon called to fill stations of responsibility in the church, and though still young, by his habits of deep thought, his good judgment, and above all, his earnest, consistent life, he exerted an influence far beyond his years. He was unusually faithful in his attendance upon all the ordinances of God's house. At the prayer-meeting, as well as all the other services, he was always at his post. It might be said that he never failed in attendance upon these duties, until his failing health admonished him that there was a limit to his strength. At home, it was ever his care to keep up the daily sacrifice upon the family altar, in his father's absence.

In the summer of 1850, being worn down by confinement, he left the Herald office, and went to Waterbury, Vt., where he spent some nine months among the Green Mountains, in the employ of Dea. E. Parker of that place. This portion of his life was ever fruitful of pleasant memories. Returning to Boston in the spring of '51 with mind and body greatly invigorated, at his father's instance he applied himself to the obtaining of an education, with the intention of finally graduating at Harvard College. As he had not enjoyed school privileges, he made up his mind to proceed as if he knew nothing. So he commenced at the foundation of all his studies, having no false pride about studying and reciting in classes with little boys. Thus he digged deep and laid a solid foundation for his education. The results of this course were soon apparent. He rose rapidly in his schools, passing swiftly from class to class, till finally he entered the collegiate school of Mr. Whitman, at Cambridge, Mass. Here he obtained a thorough preparation for entering college. His teacher took much interest in him, being attracted by his earnest, and conscientious faithfulness in his studies. On learning that he (John) intended to follow the business of his early life, and that he did not think of following a professional life, Mr. Whitman, as a friend, advised him to give up his proposed University course. Mr. W. assured him that with the foundation he had laid, and with the habits of mind he now possessed, he would gain nothing but the name, by "going through college." And that he had already by his industry, in connection with natural ability, obtained a better education than the average of college graduates.

John's mind was made up at once. He did not wish to spend four years of his life in a manner that would not materially assist in his becoming useful in the world. His father being then in want of a foreman in the Advent Herald office, he proposed to take the place, wishing once more to return to practical life, and make use of the capital he had been storing up in four years of student life. He entered upon his duties as foreman of the Advent Herald office about the first of January, '55. He still kept up his studies; principally in the pursuit of general and useful information, and paying some attention to music, and the French language.

Previously to this, in the spring of 1864, he had been called to the editorial charge of the Youth's Guide, (a child's paper published by his father.) The old readers of the Guide will remember with what ability he discharged his duties as editor of that little sheet.

In December, 1856, he married Miss S. D. Sargent, and at this time commenced a life of devotion to that loved one, for his faithfulness, and self-denial, has been seldom equalled. At the time of his marriage, his wife's health seemed quite good; but her health soon began to fail, and she continued an invalid the remainder of her life. He loved her with all his heart. Her wish was law, and whatever could benefit or comfort her, he was always ready to use every exertion to obtain.

When Elder Himes sold out the Herald to the Millennial Association, John was continued in his place as foreman. Here his duties became more onerous, and beneath the cares of his sick wife, and his labors in the church, his health began to give way. Convinced that he must give up his business, or soon fail, in the spring of 1862, he went to Kingston, N. H., where he spent the summer engaged in farm work, his health meanwhile improving.

In the fall, he removed to Dansville, N. Y., where his wife was receiving treatment from Dr. J. C. Jackson. He went to house-keeping and lived very happily, till the early spring his wife's swift decline brought him into great affliction. By her side every moment

that he could take from his daily labor, his only comfort seemed to be in doing something to alleviate her suffering. But all in vain. In the month of June she fell asleep. The following beautiful apostrophe addressed to her, was found among John's private papers since his decease:

"Thus has passed away the wife of my youth—that lovely being, who, though afflicted with many bodily infirmities, which made her life a scene of suffering and unrest, yet, by her tender love and constancy, her sympathy and counsel, aided me in the most trying periods of my life, in the development of a pure, holy and cheerful character, transforming me from a purposeless, irresolute youth into a manhood animated and sustained by all the better aims of existence. Dear one! you will never know the good you did me. Your work on earth is done; and if it were God's will, I would that mine too were accomplished, and I sleeping placidly beside you. But as this is not the Divine will, I must fulfill the rest of my pilgrimage without you. Sweet be thy slumbers in the Savior's keeping! We shall meet in the morning of the resurrection and spend eternity together.

J. G. L. H.

July 31, 1863."

After his wife's death he was quite feeble, but after visiting among his friends and at home in Boston, he seemed quite well, and full of hope he pressed forward to "fulfill the rest of his pilgrimage." But it soon became apparent that in his devoted attention to his wife, the well known law of sympathy had been only too effectual, and that he had prolonged her life at the expense of his own. And now commenced a struggle between his great heart and the giant disease. He carefully considered his case, and made up his mind that he would live, if attendance to the laws of life could save him.

When his father moved to Buchanan, (Jan., 1864,) John came to B. with him, thinking to take the post of the associate editor of the Voice of the West; but becoming convinced that his strength was not equal to the task, he gave this up, assuming the position of foreman, taking the supervision of the paper, without the weight of responsibility. But soon he had to give up his labors in the printing department. Thus, step by step, never dismayed for a moment, he gave up the ground to his enemy; the first week in May he gave up all business. His friends may be interested to know that the last labor he performed, was preparing for the press, and supervising the printing of the outside of No. 11 of the Voice of the West.

But he did not give up his hopes. He sent for his mother and hoped—yes, expected to live and enjoy her society, though an invalid. His mother came, and in her society he obtained such comfort and consolation, and pleasure, as he himself said, could not be expressed in words. He said little to any one but her. A few Sabbaths before his death he called upon the writer of this notice to sing the beautiful hymn, commencing—

"Christian, the morn breaks sweetly o'er thee,  
And all the midnight shadows flee."

This was the last music he ever called for. Day by day the enemy made his insidious approaches, but John never for a moment faltered at his presence. He drew closer and closer to his mother, saying, "you have been a good mother to me; what should I have done without you? One evening, he repeated the verse.

"That will not murmur nor complain  
Beneath the chastening rod;  
But in the hour of grief or pain  
Can lean upon its God."

He had not strength to repeat the whole hymn, but expressed the sentiment of it to his mother. He kept his mind fully under his own control, and when he became satisfied that he was dying he quailed not before his foe, but went as calmly and collectedly to lie down in the grave, as he would have lain down to rest after the labors of a day. In his father's and mother's arms, with eye and intellect undimmed, without a struggle, he yielded up his life to God who gave it. O! death! Thine was a barren victory.

Buchanan, Mich., June 30. W.

#### GEORGE B. BUTLER.

Died in Hartford, Ct., April 16, 1864, George B. Butler, Son of Leonard E. and Sophronia Butler, aged 25 years.

Brother and Sister Butler write concerning him thus:

"The dear boy was always good and faithful with strong attachments to his parents. At fifteen years of age he gave his heart to God, for whom he always had great reverence. In the course of his studies at Cambridge, while home on a vacation, he went to camp-meeting, and was baptized by Bro. E. Burnham. At the first call of the country to arms he volunteered for three years, which was a fearful sacrifice, owing to the circumstances. His health was good the two first years. After this, owing to the tyrannical treatment of officers over him, and the long hardships endured, it failed. He was attacked a year ago with diarrhoea, that scourge of our army. He was kept in the army until it became chronic. Still faithful to his duties, he kept up until he fainted and was carried to his tent. Still he bore it without a murmur, so one of his comrades told us after the regiment was discharged, for he belonged to the first Connecticut Artillery. In February they gave him his discharge and sent him home to die; for they kept him four months sick, and knew he could not live. He was much emaciated, but hope gave us courage, but nothing more. He withered like a blasted rose, still pleasant and hopeful. But his disease had too strong a hold to be conquered. He had a longing desire to live that he might be a blessing to his parents and the world, for he had a number of manuscripts for publication, and often spoke of his blasted hopes. But the shaft had struck; we knew we must part. Amidst this sorrowing family—

"Death stole in softness o'er that lovely face,  
And touched each feature with a new-born grace;  
On cheek and brow unearthly beauty lay,  
And told that life's poor cares had passed away."

He often in his extreme suffering would say, "God is too wise to err; He doeth all

things well." His work was done and he passed away without a struggle or a groan, to rest till the trump of God shall call the sleepers from their graves."

Hartford, July 10, 1864.  
Crisis please copy.

**ARTHUR McNALLY.**  
Died suddenly, May 10, 1864, at Spottsylvania, Va., Arthur McNally, aged about 23 years. A native of Ireland, but a true patriot of his adopted country, under whose banner he faithfully served nearly three full years, as a soldier in the army of the Potomac. He was also a devoted soldier of the cross, and for the last six years a worthy member of Messiah's Church, in New York City, he loved the services of the sanctuary and ordinances of God's house. He was always present, taking part in social meetings with his brethren and sisters, to whom he was strongly attached, and by whom he was respected and beloved. Truly, this wicked rebellion has robbed our country of no truer patriot, the church of no brighter ornament. The following from an officer of his company informing us of his death will be read with interest:

"PETERSBURG, Va., June 27, 1864.  
Dear Sir—The letter herein enclosed was received and opened by me to learn your address. It is my painful duty to inform you that your friend, Arthur McNally, of Co. C, 65th N. Y. Vols., is dead. He was killed on the 10th of May last, near Spottsylvania Court House. He was shot by a minnie ball in the abdomen, and died almost instantly. Sad, dear sir, as this intelligence is, it is some consolation to know he died in a just cause, with his trust in the Lord. Let us hope and pray that his soul is in heaven. Brave without a fault, honest, truthful and upright, beloved by all his companions, such was your friend, Arthur McNally. If you require any further information I will cheerfully answer any communication I may have the honor to receive from you. With heartfelt sympathy for you in your great bereavement, I am with great respect, your obedient servant,

SERGEANT JAMES LOGAN,  
Co. C, 65th N. Y. Vols."

During his absence, the church has often been edified by the reading of his letters, which always contained comforting words as well as substantial evidence of his interest in the prosperity of the church, who with him, waited the return of the Prince of peace, who will cause all wars to cease from all the earth. Our departed brother was a constant reader of the Herald, loved its doctrines, often referring to the comfort and instruction he received from its perusal.

The following extract from his last letter, nine days before his death, will show his feelings and resignation in view of the coming struggle in which he lost his life.

"CAMP NEAR BRANDY STATION, Va., Sunday, May 1, 1864.  
My Dear Brother—In a few days, at the utmost, I expect we will once more feel the shock of battle in its most terrific shape. Every thing is progressing quietly for a battle that will no doubt surprise the world. As for myself in the coming crisis, I have the merciful and powerful promise of our heavenly Father will preserve me unscathed. But if it is his divine will that I should fall, I pray and hope to have a part in the first resurrection; and my brother, I wish you to remember me at the throne of grace; for, verily, I am tempted and need faith, grace and wisdom from on high. Should I survive the coming engagements, be assured I shall let you know as soon as possible. But if otherwise, through the Divine will, accept my heartfelt gratitude for the kindness and encouragement you gave me when a stranger, that I might tread the path of life aright, and made me your humble friend.

Write soon, and let me hear from you. I now close, wishing you and your family all the happiness a friend possibly could."

ARTHUR McNALLY.

May all who read enjoy, our beloved Brother's hope, rest as calmly in the Divine will, and if called hence, like him, die the death of the righteous.

Yours truly, J. B. HUSE.  
New York, July 13, 1864.

#### ALVAH SEVERANCE.

Died in Northfield, Mass., June 29, 1864, Alvah Severance, aged 55.

The disease which terminated his life was consumption, though for more than thirty years he was a sufferer from general derangement of the nervous system, occasioned by over-exertion while in the service of another. Being naturally of an aspiring mind and ambitious disposition, to be thus secluded from active life in early manhood was a trial of no small magnitude.

Books were his delight, and much of his time was spent upon his sick couch in their perusal,—but at length "the spirit call" was given—a call to "acquaint himself with God," which he heeded and so found peace.

Now all was changed. The dispensation which he had previously regarded as a cloud unspanned by a bow, now shone the brightest star in the galaxy of the firmament. All that God had suffered to come upon him, he saw by an enlightened vision, was in unerring wisdom and infinite goodness, to lead him from earth's "nether springs" to the "upper fountain."

In this happy frame of mind the glad tidings of the Nobleman's near return greeted his ear, and met with a responsive echo in his heart; but years of suffering, all unexpected then, have been measured out to him. Much he saw and suffered of the evil of this evil world, and eminently was he qualified to enjoy the "rest that remains."

His end was peace. After his speech had failed, a brother who stood by, asked him if he "felt all ready and willing to die?" He gently nodded an affirmative.

"Precious in the sight of the Lord is the death of his saints." Sadly he is missed by the fond family circle, but the time for the reunion of severed links hasteth. Let us be ready.

C. O. S.  
World's Crisis please copy.



